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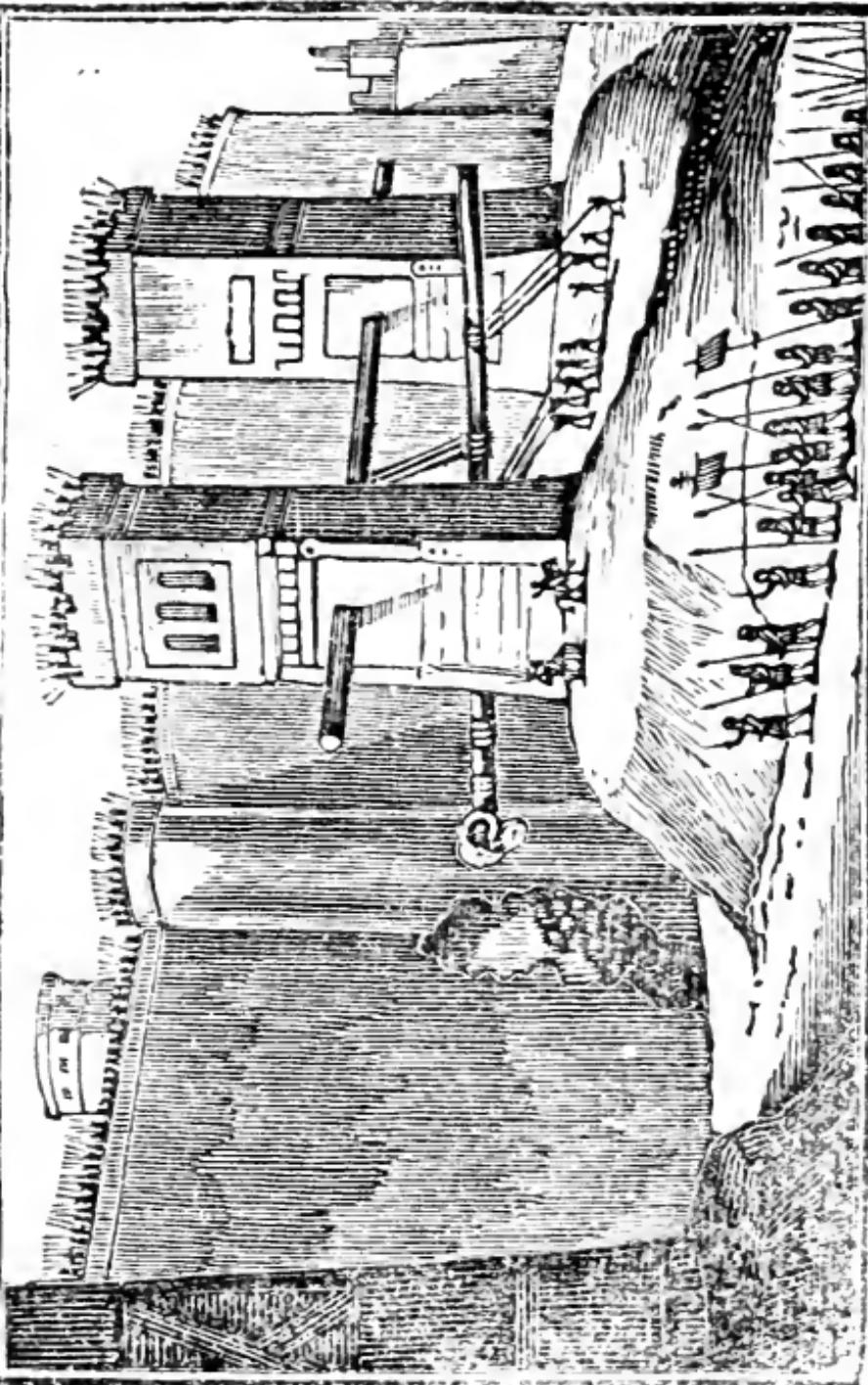








THE SIEGE OF JERICHO.



THE HISTORY  
OF THE  
SIEGE AND DESTRUCTION  
OF  
JERUSALEM :  
COLLECTED FROM  
The Works of Josephus  
AND  
OTHER HISTORIANS.

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## INTRODUCTION.

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**T**HREE is no one who has read the life of our blessed Saviour, Jesus Christ, as given by the four Evangelists, in the New Testament, who does not know that He foretold the destruction of the city of Jerusalem, as the consequence of national guilt and disobedience, and not only fixed the precise time when it should be fulfilled, but, also, the signs which should precede and indicate its speedy accomplishment.

That the calamity thus predicted actually took place, no Christian entertains a doubt, and yet, perhaps, there are many who do not know that it was one of the most remarkable events which history ever recorded. If a city, nearly as large as London or Paris, containing several hundred thousand inhabitants, were besieged by a foreign army, and so completely destroyed, that not even a single stone was left upon another, a detail of the circumstances could not fail to interest; but when, in addition, we view it as the fulfillment of

our Saviours Prophecy, it acquires an interest far superior to that which could be excited by any other historical event, not connected with Scripture.

Josephus, from whose history this narrative has been extracted, was a Jew, who lived in Jerusalem during the greater part of the siege by the Romans, and subsequently, after he was taken prisoner, continued in the Roman camp till he had witnessed the total destruction of the city. He was himself descended from the family who had borne the sacred office of the High Priest—and, until his capture, was a distinguished general amongst his countrymen.—He was not himself a christian, but this only casts additional credit upon his narrative—for whilst with singular care he shows his attachment to the religion of his unbelieving countrymen—he yet with singular precision illustrated our blessed Saviour's predictions—in a way so full, particular, and exact, that it would almost appear as if he wrote for the express purpose of throwing the light of history upon the prophecies of Christ.

Before entering however upon the narration of Josephus, it seems expedient to prefix a brief account of Jerusalem, its extent, population and strength—together with the passages in the New Testament, which foretel the siege and destruction, leaving it to the young reader

to compare, with them, the events which are narrated by the historian.

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JUDEA, or PALESTINE, of which Jerusalem is the capital, extends along the Mediterranean sea; it derives its name Judea, from one of the most considerable of the 12 Tribes—and Palestine, from the Palestines, or Philistines who dwelt there. It was also called the land of Canaan, from the son of Ham, grandson of Noah, whose descendants dwelt there till they were driven out by the Israelites.

But the name by which it is pre-eminently distinguished, is the Holy Land,—the appellation given to it by Jews, as well as Christians; by the former on account of God having so often made it the scene of his special manifestations, whilst the latter deem it sacred not only on that account, but also as the country in which the Saviour of the world was born, and where he suffered and died for the sins of a perishing world.

It is situated between  $31^{\circ} 30'$  and  $32^{\circ} 20'$  N.L. and  $34^{\circ} 50'$  to  $37^{\circ} 15'$  East longitude, bounded on the West by the Mediterranean sea, by Syria and Phenicia on the North; on the East by Persia; and on the South by Arabia; extending nearly 200 miles in length, and in breadth about 80.

All accounts concur in stating the astonishing fertility of this district, as well as the immense population which it supported. The

climate was genial, the soil good, and the industry of its inhabitants had improved almost every spot of land, making even the very rocks which now appear naked, yield either corn, pulse, or pasture. In Scripture, it is called ‘the land flowing with milk and honey,’ and even in the present day such parts of it as are cultivated, sufficiently indicate that it deserved the character which those words convey. ‘In passing through the country,’ says Dr. Clarke, whose travels are the most recent, ‘I remarked the surface to be in different places mountainous, rocky and full of loose stones—yet the cultivation was every where marvellous, and afforded one of the most striking pictures of human industry which it is possible to behold. The lime-stone rocks and valleys of Judea were entirely covered with plantations of figs, vines and olive trees. The hills from their bases to their summits were covered with gardens, and in some places, even the sides of barren mountains had been rendered fertile by being divided into terraces—like steps rising one above another.’ If such is its present appearance under the iron rule of the Turks, who not only discourage industry, but extort to the utmost from the husbandman, its produce under a wise beneficial government must have exceeded all calculation. It was indeed a field which the Lord had blessed:—God had given it of the

"dew of Heaven and the fatness of the Earth, and plenty of corn and wine\*."

Within the limits we have mentioned, there lived, during the happiest periods of the Jewish History, an immense population. In the days of Moses, when the Jews were leaving Egypt, the men able to bear arms, were about 600,000, which would give nearly two millions and a-half as the amount of the inhabitants, and in the time of David they amounted to no less than five millions, besides the population of the neighbouring nations, who were their subjects.

Of this extent of country, Jerusalem was the chief city, the centre of religion, and the seat of the Jewish Kings.

It is frequently called in Scripture, the Holy city†—because the "Lord chose it out of all the tribes of Israel to plant his name there,"—and to be the centre of the kingdom. Its original name was Salem, or *Peace*—and the word Jerusalem means the inheritance of peace. In the reign of David it was called the city of David—because he made it his residence, and erected a noble palace there, together with several other magnificent buildings—and it was not only the capital of the country, but was considered the *common property* of the children of Israel. On this account it was, that the houses were not let; and all strangers of

\* Gen. xxvii, 28. † Is xlvi. 2. Dan. ix. 24. Matt. iv. 5.

the Jewish nation had the liberty of lodging there gratis, by right of hospitality. The circumference of the city, at the period of our history, was nearly five miles.

In its most flourishing state, Jerusalem was divided into four distinct cities, each enclosed within walls of its own. The first was called Jebus, it stood on Mount Sion where the prophets dwelt, and where David built a royal palace for himself and his successors, to which allusion has been already made. The second or lower city was called the daughter of Zion, because it was built after the other—it contained two magnificent palaces, built by Solomon for himself, and his queen; also the fine palace of the Maccabean princes—an amphitheatre raised by Herod, calculated to hold 80,000 spectators, a citadel built by Antiochus, and a second one called Antonia, erected by Herod on a craggy point. The third or New City where merchants, traders, &c. dwelt, and the fourth on Mount Moriah, where the temple of Solomon stood, are described at large in the 7th and 9th chapters of 1st Book of Kings.—Though each however, had its separate wall, a common wall enclosed the whole.

The first mention which is made of Jerusalem is in the days of Abraham, who was met when returning from the battle of the five Kings by Melchisedeck, the king of Salem. It was

afterwards taken by the Israelites under Joshua, after which it became the capital of Judea—after the death of David, however, when the kingdom was divided into the two kingdoms of Judea and Israel—Jerusalem became the metropolis of the former, whilst Samaria was subsequently made the capital of the latter.

Perhaps there are few cities which have so often fallen into the hands of an enemy as Jerusalem: under Rehoboam the son of Solomon, and shortly after the revolt of the ten tribes, it was taken and pillaged by Shishak, king of Egypt.\* Under Amaziah it was taken by Joash, king of Israel.† The Assyrians are supposed to have taken it in the reign of Manassah.—Pharaoh Necho entered it, but we do not find that he plundered it when he made Jehoiakim king. Finally, Nebuchadnezzar, king of Babylon, ravaged the surrounding country, and after a siege of two years, burned Jerusalem and the temple with fire, in the eleventh year of the reign of king Hezekiah.

After this, it remained one hundred and thirty-eight years in desolation, when Nehemiah, together with Eliashab the high Priest, and a great number of others, being permitted by the decree of Artaxerxes, repaired its walls, and it became populous as in former times. Long afterwards, Ptolemy took it by stratagem, and carried

\* 1 Kings, xiv.25, 26. † ii Kings.

off multitudes of the inhabitants to Egypt.—At first, he treated them with great severity, but when he found them faithful to their governors and that they were steady observers of their words, he altered his conduct towards them, and chose 30,000 to guard the places of trust in his dominions.

It is to this king that christians are indebted for the Greek Translation of the Old Testament, which to this day is made use of by the learned. He was anxious to have the Book of the Old Testament to add to the library collected by him in Alexandria—and he therefore sent to Jerusalem, requesting a translation of them, from the Hebrew into the Greek language. In compliance with this, seventy-two of their elders were sent to him, and the translation accordingly executed. It has ever since been known as the seventy's translation of the Bible, or the Septuagint, which means seventy—and not only deserves to be mentioned here as an incident of common interest to all christians—but also, for the connection it has with our narration. Ptolemy having, as a grateful return for this kindness, ordered that all the Jews who had been brought captives into Egypt, should be proclaimed free, and sent home with many rich and valuable gifts for the service of the temple.

Some time after this, Antiochus Epiphanes

ravaged Jerusalem and murdered about 40,000 of the inhabitants—selling as many more to be slaves. Two years afterwards Apollonius took it, and put to death many of the inhabitants. Judas Maccabees, however, re-took it, and built a third part of the town on the north side, which was chiefly inhabited by artificers. Falling, after this, into civil dissensions. Pompey the Roman took it about sixty years before our Saviour's birth, and being again disturbed by faction, and revolting from the Romans, it was finally in about twenty-four years taken by Sosius the Roman general, and Herod; and the latter was placed on the throne.

During the time of our Saviour, Jesus Christ, and the period of the siege which is to be described, Jerusalem was adorned with numerous edifices. But its chief glory was the temple, which magnificent structure occupied the northern and lower top of Mount Sion. It was built on the very same site as that which had been destroyed by Nebuchadnezzar, a hard rock encompassed by a very frightful precipice, and the foundation was laid with incredible expense and labour. The building itself was not inferior to this great work—the height of the temple wall, especially on the south side, was stupendous. In the lowest place it was four hundred and fifty feet, and some parts even greater—the whole being constructed of hard white stones of prodigious magnitude—and it

will give some idea of the vastness of the edifice, that although the Jews had been forty-six years in building it, Herod the great, for nine years employed 18,000 workmen upon it, and spared no expense to render it equal, if not superior in magnitude, splendour, and beauty to any other building in the world.

The temple itself, strictly so called, which had been re-built by Zerubabel, tho' now beautified and repaired by Herod the great, formed only a small part of the sacred edifice on Mount Moriah, being surrounded by spacious courts, making a square of half a mile in circumference. It was entered through nine gates, which were on every side thickly coated with gold and silver, but there was one gate without the holy house, which was of Corinthian brass, the most precious metal in ancient times : this far surpassed the others in beauty ; for while these were of equal size—the gate composed of corinthian brass was much larger, its height being seventy five feet, its doors sixty feet, and its ornaments both of gold and silver, being far more costly and massive. This is supposed to have been the gate called Beautiful, where Peter and John, in the name of Christ, healed a man who had been lame from his birth.

The first or outer court, which encompassed the holy house and the other courts, was named the court of the Gentiles ; because the latter

were allowed to enter into it, but were prohibited from advancing further. It was surrounded by a range of porticos, or cloisters, above which were galleries, or apartments, supported by pillars of white marble, each consisting of a single piece, five and twenty cubits in height. One of these was called Solomon's Porch, or Piazza, because it stood on a vast terrace, which he had originally raised from a valley beneath, four hundred cubits high, in order to enlarge the area on the top of the mountain, and make it equal to the plan of his intended building; and as this terrace was the only work of Solomon's that remained in the second temple, the piazza which stood upon it retained the name of that prince. Here it was that our Lord was walking at the feast of dedication, (John x. 23.) and that the lame man, when healed by Peter and John, glorified God before all the people. (Acts iii. 11.)—This superb portico is termed the Royal Portico by Josephus, who represents it as the noblest work beneath the sun, being elevated to such a prodigious height, that no one could look down from its flat roof to the valley below, without being seized with dizziness; the sight not reaching to such an immense depth.

Within the court of the Gentiles stood the court of the Israelites, divided into two parts, or courts, the outer one being appropriated to the women, and the inner one to the men.—

The court of the women was separated from that of the Gentiles, by a low stone wall, or partition of elegant construction, on which stood pillars at equal distances, with inscriptions in Greek and Latin, importing that no alien should enter into the holy place.

Within the Courts of the Israelites was that of the priests, which was separated from it by a low wall, one cubit in height. This inclosure surrounded the altar of burnt offerings, and to it the people brought their oblations and sacrifices, but the priests alone were permitted to enter it. From this court twelve steps ascended to the temple strictly so called, which was divided into three parts, the portico, the outer sanctuary, and the holy place. In the portico were suspended the splendid votive offerings, made by the piety of various individuals. Among its other treasures, there was a golden table given by Pompey, and several golden vines of exquisite workmanship, as well as of immense size, for Josephus relates that there were clusters as tall as a man. And he adds that all round were fixed up and displayed the spoils and trophies taken by Herod from the Barbarians and Arabians.

Magnificent as the rest of the sacred edifice was, it was infinitely surpassed in splendour by the inner temple, or sanctuary. Its appearance, according to Josephus, had every thing that could strike the mind, or astonish the sight:

for it was covered on every side with plates of gold, so that when the sun rose upon it, it reflected so strong and dazzling an effulgence, that the eye of the spectator was obliged to turn away, being no more able to sustain its radiance than the splendour of the sun. To strangers who were approaching, it appeared at a distance like a mountain covered with snow; for where it was not decorated with plates of gold, it was extremely white and glistening. On the top, it had sharp pointed spikes of gold, to prevent any bird from resting upon it. There were, continues the Jewish historian, in that building several stones which were forty-five cubits in length, five in height, and six in breadth. When all these things are considered, how natural is the exclamation of the disciples, when viewing this immense building at a distance: “Master see what manner of stones, and what buildings are here!”—(Mark xiii. 1.) and how wonderful the declarations of our Lord upon this, how unlikely to be accomplished before the race of men who were then living, should cease to exist. “Seest thou these great buildings? There shall not be left one stone upon another that shall not be thrown down.”

Such was the extent of the Holy City, and such the magnificence of the temple at the period when our Saviour uttered his memorable prediction concerning their destruction.—The

following are the passages in which it is foretold, extracted word for word from the Gospels of St. Matthew, St. Mark, and St. Luke ; and it may not be uninteresting to remark, that our Saviour's words not only contain an exact recital in a few words of the subsequent events, but also array them nearly in the same order of time in which they afterwards happened.

" And Jesus went out, and departed from the " temple ; and his disciples came to him, for to " show him the buildings of the temple. And " Jesus said unto them, See ye not all these " things ?

" Verily, I say unto you, There shall " not be left here one stone upon another, that " shall not be thrown down. And as he sat " upon the mount of Olives, the disciples came " unto him privately, saying, Tell us, " when shall these things be ? and what shall " be the sign of thy coming, and of the end of " the world ?

" And Jesus answered and said unto them, " Take heed that no man deceive you. For " many shall come in my name, saying, ' I am " Christ : ' and shall deceive many. And ye " shall hear of wars, and rumours of wars ; " see that ye be not troubled : for all these " must come to pass, but the end is not yet.-- " For nation shall rise against nation, and king- " dom against kingdom : and there shall be " famines, and pestilences, and earthquakes, in " divers places. All these are the beginning

" of sorrows. Then shall they deliver you up  
" to be afflicted, and shall kill you: and ye  
" shall be hated of all nations for my name's  
" sake. And then shall many be offended,  
" and shall betray one another, and shall hate  
" one another. And many false prophets shall  
" rise, and shall deceive many. And because  
" iniquity shall abound, the love of many shall  
" wax cold. But he that shall endure unto  
" the end, the same shall be saved. And this  
" gospel of the kingdom shall be preached in  
" all the world, for a witness unto all nations;  
" and then shall the end come. When ye  
" therefore shall see the abomination of desola-  
" tion, spoken of by Daniel the prophet, stand  
" in the holy place, (whoso readeth let him  
" understand,) Then let them which be in Ju-  
" dea flee into the mountains: Let him which  
" is on the house-top not come down to take  
" any thing out of his house: Neither let him  
" which is in the field return back to take his  
" clothes. And wo unto them that are with  
" child, and to them that give suck, in those  
" days! But pray ye that your flight may not  
" be in the winter, neither on the sabbath-day:  
" For then shall be great tribulation, such as was  
" not since the beginning of the world to this  
" time, no, nor ever shall be. And except  
" those days should be shortened, there should  
" no flesh be saved: but for the elect's sake,  
" those days shall be shortened. Then if any

" man shall say unto you, Lo, here is Christ,  
 " or there; believe it not. For there shall  
 " arise false Christs, and false prophets, and  
 " shall show great signs and wonders; inso-  
 " much that, if it were possible, they shall de-  
 " ceive the very elect. Behold, I have told  
 " you before. Wherefore if they shall say  
 " unto you, Behold, he is in the desert: go not  
 " forth: behold, he is in the secret chambers;  
 " believe it not. For as the lightning cometh  
 " out of the east, and shineth even unto the  
 " west; so shall also the coming of the Son of  
 " man be. For wheresoever the carcase is,  
 " there will the eagles be gathered together.—  
 See Mat. chap. xxiv. verse 1 to 28.

" And as he went out of the temple, one of  
 " his disciples saith unto him, Master, see  
 " what manner of stones and what buildings  
 " are here! And Jesus answering, said unto  
 " him, Seest thou these great buildings? there  
 " shall not be left one stone upon another, that  
 " shall not be thrown down. And as he sat  
 " upon the mount of Olives, over against the  
 " temple, Peter, and James, and John, and  
 " Andrew, asked him privately, Tell us,  
 " when shall these things be? and what shall  
 " be the sign when all these things shall be ful-  
 " filled? And Jesus answering them, began  
 " to say, Take heed lest any man deceive you:  
 " For many shall come in my name, saying, I  
 " am Christ; and shall deceive many. And

"when ye shall hear of wars, and rumours of  
 "wars, be ye not troubled: for such things  
 "must needs be; but the end shall not be yet.  
 "For nation shall rise against nation, and king-  
 "dom against kingdom; and there shall be  
 "earthquakes in divers places, and there shall  
 "be famines and troubles: these are the be-  
 "ginnings of sorrows.

"But take heed to yourselves: for they  
 "shall deliver you up to councils; and in the  
 "synagogues ye shall be beaten; and ye shall  
 "be brought before rulers and kings for my  
 "sake, for a testimony against them. And the  
 "gospel must first be published among all na-  
 "tions. But when they shall lead you, and  
 "deliver you up, take no thought beforehand  
 "what ye shall speak, neither do ye premedi-  
 "tate: but whatsoever shall be given you in  
 "that hour, that speak ye; for it is not ye that  
 "speak, but the Holy Ghost. Now, the bro-  
 "ther shall betray the brother to death, and  
 "the father the son; and children shall rise up  
 "against their parents, and shall cause them to  
 "be put to death. And ye shall be hated of  
 "all men for my name's sake; but he that  
 "shall endure unto the end, the same shall  
 "be saved. But when ye shall see the abo-  
 "mination of desolation, spoken of by Daniel  
 "the prophet, standing where it ought not, (let  
 "him that readeth understand,) let them  
 "that be in Judea flee to the mountains: And

" let him that is on the house-top, not go down  
 " into the house, neither enter therein, to take  
 " any thing out of his house: And let him  
 " that is in the field not turn back again for to  
 " take up his garment. But woe to them that  
 " are with child, and to them that give suck,  
 " in those days! And pray ye that your  
 " flight be not in the winter. For in those  
 " days shall be affliction, such as was not from  
 " the beginning of the creation, which God  
 " created, unto this time, neither shall be. And  
 " except that the Lord had shortened those  
 " days, no flesh should be saved: but for the  
 " elect's sake, whom he had chosen, he hath  
 " shortened the days. And then, if any man  
 " shall say to you, Lo, here is Christ; or, lo,  
 " he is there; believe him not: For false  
 " Christs and false prophets shall rise, and  
 " shall shew signs and wonders, to se-  
 " duce, if it were possible, even the elect.—  
 " But take ye heed: behold, I have foretold you  
 " all things.—Mark, chap. xiii. verse 1 to 23.

" And as some spake of the temple, how it was  
 " adorned with goodly stones and gifts, he  
 " said, As for these things which ye behold,  
 " the days will come, in the which there shall  
 " not be left one stone upon another, that shall  
 " not be thrown down. And they asked him,  
 " saying, Master, but when shall these things  
 " be? and what sign will there be when these  
 " things will come to pass? And he said,

"Take heed that ye be not deceived: for  
"many shall come in my name, saying, I am  
"Christ: and the time draweth near: go ye  
"not therefore after them. But when ye  
"shall hear of wars and commotions, be not  
"terrified: for these things must first come  
"to pass; but the end is not by and by.—  
"Then said he unto them, nation shall rise  
"against nation, and kingdom against king-  
"dom: And great earthquakes, shall be in  
"divers places, and famine and pestilences;  
"and fearful sights and great signs shall there  
"be from heaven. But before all these, they  
"shall lay their hands on you, and persecute  
"you, delivering you up to the synagogues,  
"and into prisons, being brought before kings  
"and rulers for my name's sake. And it shall  
"turn to you for a testimony. Settle it there-  
"fore in your hearts, not to meditate before  
"what ye shall answer; For I will give you  
"a mouth and wisdom, which all your adver-  
"saries shall not be able to gainsay nor resist.  
"And ye shall be betrayed both by parents,  
"and brethren, and kinsfolks, and friends;  
"and some of you shall they cause to be put to  
"death. And ye shall be hated of all men  
"for my name's sake. But there shall not an  
"hair of your head perish, In your patience  
"possess ye your souls. And when ye shall  
"see Jerusalem compassed with armies, then  
"know that the desolation is nigh. Then let

"them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.—Luke chap. xxi. verse 5 to 24.

Between the period when our Saviour spoke these words, so explicit and circumstantial, to its fulfilment, about thirty-seven years intervened—during the greater part of which time, the country was torn by intestine divisions; several times also it was threatened with war—the Jews having endeavoured to shake off the Roman yoke,—but always without success, by reason of their want of unanimity.

It is not the design of this introduction to detail the particulars of the different insurrections of the Jews. It will suffice for the due understanding, of the last great struggle related by Josephus, to state, that in one of these revolts, the people having seized on the lower city and the temple, and put to the

sword the Roman garrison which had occupied Mount Sion, Cestius, the Roman Governor, marched his army against them, and having entered the city, pitched his camp in the Market Place, and set up a Roman standard, which was an eagle—from thence he might have gained possession of the whole city; but seized with an unaccountable panic, he suddenly withdrew his troops; thus, not only fulfilling the prediction of our Saviour by setting up the Roman standard in the Market Place, but by his retreat affording those who had faith in the prophecy, the opportunity of taking advantage of the warning, and of saving themselves from impending destruction by flight. At last, Vespasian, the Roman General, marched against it, and with his whole army encompassed it on every side.—He had previously fortified all the places round about Jerusalem, placing garrisons in them, and was preparing to attack the city with his legions, when the tidings arrived at the camp of the death of the Roman Emperor, Nero—an event which ultimately placed Vespasian himself on the imperial throne and left to his son Titus the direction of the siege of Jerusalem.

To give the reader, however, an idea of the internal situation of the Jews at Jerusalem, it may be mentioned, that there were three parties or factions opposed to each other who divided all power amongst them. At the head of the

first was Eleazer, and his faction were called Zealots—a name which they assumed to themselves out of an hypocritical ostentation of holiness. These took possession of the inner temple, putting guards upon the various porches and doors : in confidence that the provisions of the place, by reason of the offerings that were daily made, would supply them with all necessities. John, called John of Gischala, was at the head of the second party, and was much the stronger of the two: but what Eleazer wanted in numbers was abundantly made up by the advantage of the place, for he had the upper ground, so that his darts and other missile weapons seldom failed to take effect. The third party was headed by Simon, the son of Gioras, whom the people, in their distress, had invited to take the command against the other two. He occupied the upper city, and the greater part of the lower.

The reader will now understand the miserable situation of affairs. The Roman army under Titus, blockaded the city without, whilst those within, instead of uniting against the common enemy were split into different factions, each of them more anxious to triumph over the other than to drive the foreign army from their walls. At Jerusalem, Eleazer with his forces occupied the inmost court of the temple and the highest ground. John had possession of the remaining part of the temple,

and the cloisters around—whilst the troops of Simon lay outside. John was thus between two enemies, and had to defend himself against the attacks of both. He was, however, a man of undaunted courage and though pressed on both sides, frequently sallied forth to procure a supply of provision. When he was assaulted on both sides, he threw his darts upon those who came up to the attack from the city, while by his engines of war he shot darts, javelins and stones against those who assailed him from the temple above: and in this manner, not only defended himself, but slew many even of the priests when engaged in the discharge of their sacred duties. For strange as it may appear, notwithstanding all their impieties, still did those who held the inner temple admit all who wished to enter for the purpose of worship or the performance of religious duties; those only that were Jews, being exposed to a strict search and examination. In fact, nothing more effectual could have been done, if all had been in a direct conspiracy to betray Jerusalem to the Romans, by putting it out of a condition of defence, and destroying all that was necessary to preserve it. And to increase the calamity, not only was the city round the temple a heap of ruins, but the provisions which, under proper management would have been sufficient for a siege of several years, were almost totally destroyed; a misfortune which added the sufferings

of famine to the other miseries of foreign and intestine war.

The reader is now prepared, it is hoped, to take up the narrative of Josephus at the period of time which we have now reached—namely, the appointment of Titus to the command of the besieging army, and the commencement of the siege: what follows is but an abridgement of Josephus, who, as it has been already mentioned, was an eye witness of what he relates, and whose testimony has never been impeached. As the reader advances with the historian, to the great catastrophe which he details, let him not fail to collect from it the instructive lesson which it conveys. It teaches us that the character of a nation, is determined by the conduct of its people, and therefore that each may, in his individual capacity reflect upon his country, either credit, or shame. Whoever, therefore, loves his country, and wishes to see it prosperous and happy, should have this important truth engraven upon his heart—that righteousness exalteth a nation, whilst sin is the reproach and ruin of any people.

THE  
SIEGE AND DESTRUCTION  
OF  
JERUSALEM.

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SUCH was the state of affairs at Jerusalem when the Roman army, under Titus, made its appearance, marching in exact order of war, and took up its station, towards evening, at a place called the valley of Saul, distant about three miles from the city.

At this place, Titus put himself at the head of an hundred chosen horse, and led them toward Jerusalem to take a view of the town, and learn what he could of the state and disposition of the Jews. For being well assured that the people were altogether for peace, and wanted nothing but strength and opportunity for a revolt; he thought it not improbable but they

would perhaps propose terms of accomodation before it came to extremity. With this idea he advanced towards the city ; and so long as he went forward to the walls, there was not a soldier appeared upon the battlements. But upon crossing over towards the turret called Psephinos, there sallied out a vast number of the Jews from the gate, who forced their way quite through the middle of Titus's party, cutting off the communication between the two divided parts. In this confusion the Jews singled out Titus, with a small number of his people about him ; in a place where there was no going forward for the inclosures, gardens, and ditches between him and the wall ; and his retreat was intercepted, on the other hand, by a strong body of the Jews that had got between him and his own people. Finding, therefore, in this extremity, that he had nothing but his sword and his courage to trust to, Titus called out to his fellow soldiers to follow him, and in the same instant spurred desperately into the enemies body, to force his way through to the rest of his men. This fearless resolution drew the efforts of the whole party on him, crying out one to another to fall upon him, as the only check to their success. But which way soever Titus turned, the Jews fled before him ; his companions all the while following close and bravely in his footsteps. In this conflict one of Titus's friends was killed, another overthrown and slain, and

his horse taken and carried off; while Titus, with the remainder of his people, got back again to his camp, without so much as one wound. The Jews were mightily encouraged by this advantage, and looked upon it as an earnest of greater successes—the sequel however, will shew that their hopes deceived them.

The next morning the Roman General having been joined by a legion from Emmaus, a village near Jerusalem, marched to the place called the Watch Towers from which the city and the temple could be plainly seen. Here, about three-quarters of a mile from the walls, he ordered a camp to be fortified for two legions, and about three furlongs more distant, another camp for the fifth legion,\* whilst the tenth legion, which had marched from Jericho, was encamped at the Mount of Olives, about half a mile distant from Jerusalem, from which it is separated by a deep valley called Cedron.

It might now be expected that faction and party rage would cease among the Jews, when they saw the enemy under their very walls, and unite for mutual defence, by the bond of a common interest; and so it was at least for a time: impelled by a sense of their danger, they rushed out on the tenth legion with such

\* A legion consisted of about four thousand men.

violence and suddenness, as to put them to flight, and pursue them a considerable way. Indeed the entire legion would have been cut off, had not Titus come up with a chosen body of men to their aid, and by repreaches, and his own example of bravery, put a stop to the flight. The engagement continued the whole day—each party gaining the advantage, as they occupied the rising ground on each side of the valley of Cedron, until at last the Jews by the unparalleled exertions of the Roman leader, were obliged to retreat within their city, and thus left the Romans at liberty to fortify their camp.

The Jews had no sooner retreated within their fortifications than their seditious and factious spirit revived. The occasion of it was this—on the Feast of the Passover, or of Unleavened bread, which is the day from which the Jews date their deliverance out of Egypt, Eleazer caused the temple gate to be set open for a free entrance to all people who came up to worship. John, whom we have mentioned, as the leaders of one of the factions in the city, made use of this occasion to gain possession of the place. He sent a number of his men disguised; and with arms concealed under their garments, who not being suspected, gained a ready admission, and seized upon the inner temple and all the warlike engines that were there. Those who guarded the gate, fled, and took shelter in the caverns of the temple, where they were slain, or on

their surrender were admitted to quarter, others leapt down from the towers without striking a blow, whilst many were trampled to death in the tumult. The common people, however, who were then in the temple, terrified at the uproar, betook themselves to the altar, and were there miserably destroyed. Thus, that sedition which had been hitherto divided into three parties, was now reduced to two.—Eleazer's power being entirely broken.

Whilst this was passing in the city, Titus had given orders to his legions to level all the space between his camp and the city wall, that his troops and engines might have room to act. In consequence of which, the hedges, walls, and enclosures of every kind were all taken away—the trees every where cut down, no matter how close—the hollows filled up—the grass made even, and the whole tract of ground rendered smooth and level.

The city of Jerusalem, at the time Titus came up against it, was surrounded with three walls, saving only upon the quarter towards the inaccessible valleys, where there was but one. It was erected upon two hills; the one directly fronting the other, and a deep valley between them; all covered with horses. The mountain which the upper town stood upon, was much the higher and the steeper of the two.

The lower town was seated upon another hill which bore the name of Aera, with a steep

declivity round about it, and was in the shape of a half moon. There was formerly another hill also over against this, on which the temple stood; somewhat lower than the Acre, and divided from it by a large valley: but in the time of the Asmonæans, this valley had been filled up with earth, and the hill of Acre made lower, by which the temple and the lower city were joined together.

The hills on which the city stood, were almost every where surrounded by steep valleys, and by reason of the precipices on every side, were almost inaccessible. The oldest of the three walls was extremely strong, from the depth of the valley below, and the over-hanging of the rock, on which it was erected. It was commenced by Agrippa, to defend the new part of the town, but he did not finish it, from apprehension of incurring the displeasure of the Emperor Claudius. His intention was to have erected it with stones, thirty feet in length, by fifteen in breadth; so that no iron tools or engines could make any impression on them. What Agrippa could not accomplish, the Jews subsequently attempted: and when Jerusalem was besieged by the Romans, this wall was thirty feet high, above which were battlements of three feet, and turrets of four feet and a-half, making in all a height of thirty-seven feet and a-half. Numerous towers, constructed of solid masonry, were

erected at certain distances : in the third wall, there were ninety ; in the middle wall, there were forty ; and in the old wall, sixty. The towers of Hippicus, Phasaelus, and Mariamne, erected by Herod the Great, and dedicated to the memory of his friend, his brother, and his wife, were pre-eminent for their height, their massive architecture, their beauty, and the conveniences with which they were furnished.

Of these three towers it has been said, that the height was great, and yet, the place they were raised upon made it seem much more than it really was. For the old wall upon which they stood, was itself erected upon a very high piece of ground ; and these turrets again were advanced upon the top of a mountain that was yet forty-five feet higher than the ancient wall. Neither were they less admirable for the materials they were made of, than for the structure. The stones were of white marble cut out into blocks thirty feet long, fifteen in breadth, and eight feet deep ; and so artificially put together, that there were no joints to be seen ; but every distinct tower looked like one entire piece.

This was on the north side of the city : and just within it stood the royal palace of king David ; of great magnificence, enclosed with a wall forty-five feet in height, and turrets planted at equal distances round about it ; with lodgings to accommodate one hundred persons.

There was here an incredible collection of the choicest marbles both for variety and beauty. The beams and timbers that supported the roofs were remarkable for length and thickness, and so were the ornamental parts of the work. The chambers were magnificently adorned with gold and silver, and precious stones. There were also porches and galleries, leading in a kind of circle from one to another, and in each of them a row of pillars. The distance between those pillars led to several long and pleasant walks, ornamented with cisterns, fountains, and figures, and enlivened by a great many tame birds, flying about in all directions. But it is impossible that any description could do this palace justice; beside that the heart bleeds to consider what devastation was afterwards made of all these rich and noble monuments of human ingenuity and labour.

Titus having thus cleared the ground round the city, for the operations of his army, and posted them in what he considered the most favourable positions, now began to consider what was next to be done. For a considerable time he was in doubt where to begin an attack, for he plainly saw that the place could no where be reached on the side of the valleys, and as for the first wall, it appeared too strong to be shaken by his battering engines. At length, however, having fixed upon the points which promised the most favourable success, he ordered his soldiers to make use of the rubbish

and timber for his works and platforms, which had been collected from the destruction of the suburbs: he likewise disposed his army in three bodies, placing the archers and slingers upon the highest grounds, with engines to cast stones and other missiles. Nor were the Jews in the mean time idle, but made frequent sallies on the besiegers, galling them also from the ramparts, with stones and arrows.

The Roman legions had every one of them machines of wonderful construction: the tenth especially; not only for the casting of stones, but for throwing them to a great distance.— Every stone was of a *talent* weight; and did execution not only close at hand, but on the top of the walls or ramparts; though it was a furlong distance: and where it fell, it swept a whole file before it. The Jews had on the other hand sought several ways of discerning these stones: first, as they were white and easily seen in their passage: secondly, they knew them approaching by the noise they made in the air; and thirdly, by the notice that was given by those that were set to watch them: for there were people placed up and down upon the towers to observe the playing of these engines; and still as any of them were discharged, the watchman cried out in his native tongue, [*the stone comes;*] which gave every man time to look to himself, and get out of the way of the missile. The Romans, however, after this,

blackened the stones that they might not be discovered in their course; and by the help of that invention, did much execution. But all this did not damp the courage of the Jews from opposing the progress of the Romans in their fortifications; for they persisted night and day in doing all that policy and courage could effect to obstruct their proceedings.

When the Romans had completed their works, Titus ordered the battering engines to be brought up, and the other machines to be advanced nearer the wall, that they might have more liberty to play; and straightway set three batteries at work at a time upon three different parts of the wall. The thundering of these engines was heard all over the city, and produced the greatest alarm and apprehension: making all to see the necessity for their common defence.

So soon as they had therefore taken up the necessary positions for their purpose, they made a fierce attack with their fires, and torches, upon the Roman engines; pressing furiously also upon those who worked them, and plying their darts and other weapons of offence without intermission. In their ardour, the Jews leaped down desperately from the walls in troops upon the very engines; tore off their covers, and made an assault even upon the guards that were set to defend them.

The Jews having however, for a short time

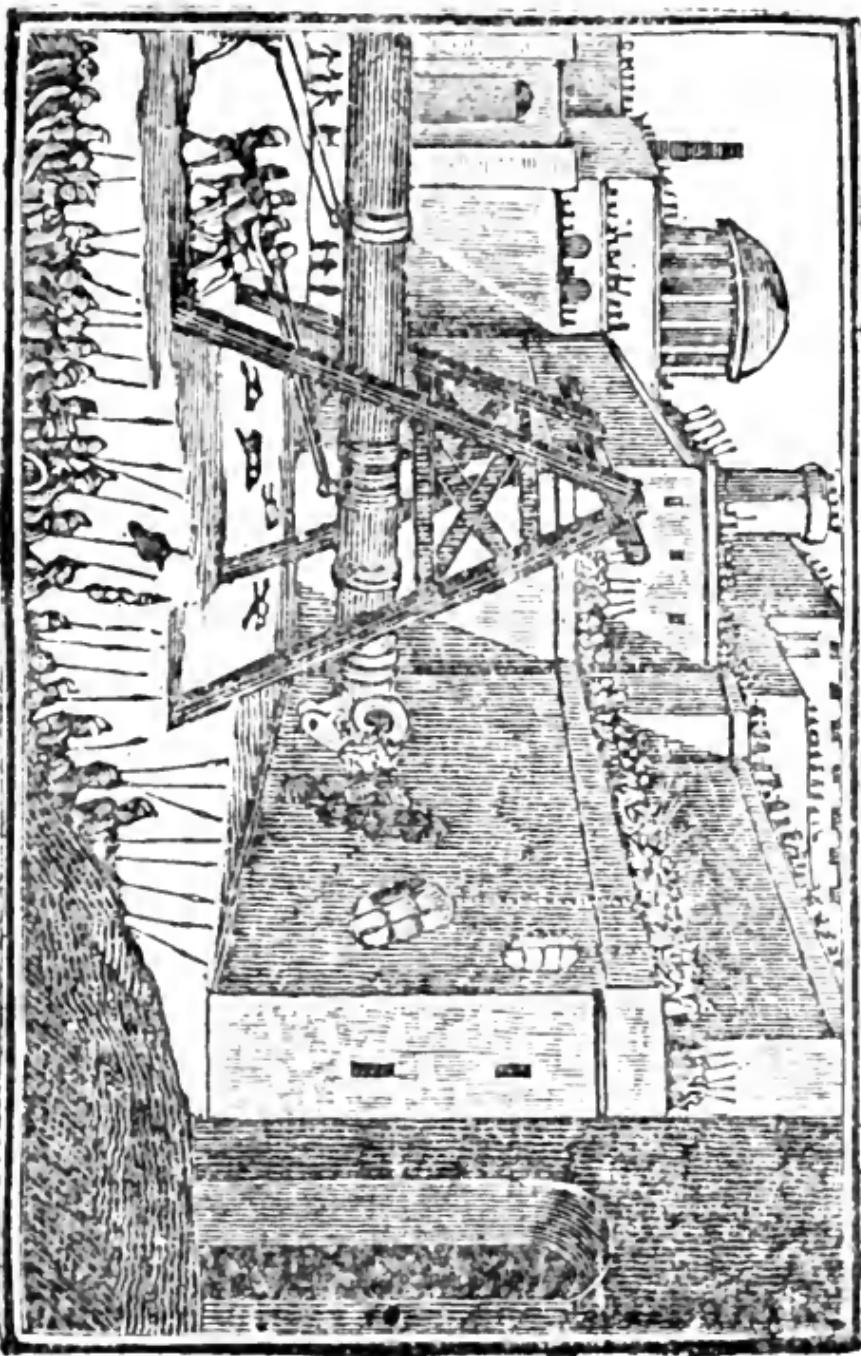
intermittent their attacks, the Romans imagined it to proceed from fear or weariness ; and so accordingly went up and down as careless, as in a state of security. But the Jews observing the Romans scattered about and in disorder, made a furious sortie upon them from the tower Hippicus ; set fire to their works, and inflamed with success, pushed the besiegers back to their very camp. The alarm spread rapidly through the whole army, and drew the Romans from all quarters to the relief of their companions ; but the intrepidity of the Jews, daring though it was, could not support itself against the discipline of the Romans. They swept down all that they met with ; attacking those that they found in a body. But the greatest conflict was about the engines ; the Jews endeavouring to burn them on the one side, and the Romans to ave them on the other. The Jews however, were much the bolder and the more adventurous of the two. The fire had by this time caught the machines ; and they would certainly have been destroyed, with all that belonged to them, if they had not been supported by a choice party of Alexandrian troops, who behaved themselves that day with great courage, and had a great share in the honour of the action.

These troops caused the Jews to stand ; till the general himself, with a brave body of horse charged in upon them. He cut down twelve men with his own hand, and drove the rest be-

fore him into the city. This exploit saved the engines from being destroyed.

The next measure adopted by Titus against the besieged was to order, that three towers, each 75 feet, in height, should be erected upon the ramparts of his camp, so as to have the command of the town wall. In the middle of the night, one of them had fallen, and with so loud a noise, as to frighten and alarm the whole army. The Romans at first supposed the Jews were at hand, and ran to their arms in the greatest confusion; and in that state of consternation they remained, till Titus had made enquiry, and having learnt the truth of the matter, made it known by proclamation, so that the whole camp was restored to order. From the remaining two, however, he assaulted them with all sorts of missiles, nor was it possible for the townsmen to carry their platform to the height of these towers; they were also too strong and heavy to be overturned—neither could they be burned; for they were all plated over with iron—they returned, therefore, beyond the reach of the darts cast from them, and no longer gave any interruption to the battering engine; so, that at last, a breach was made by the battering-ram, which the Romans, from its size and power had called the Conqueror.

This ram was a large beam of wood like the mast of a ship, or the stump of a tree, the fore part of it armed, with a thick piece of iron



carved to look like the head of a ram, from which it took its name. The ram was slung in the air by ropes, passing over its middle; and hung (like the balance of a pair of scales) from another beam, braced by beams that passed on both sides of it in the shape of a cross. This ram was pulled backwards and forwards by a great number of men; and battered the walls with the iron part, making a great noise; few even of the strongest towers, or broadest walls being able to resist its force. Through this breach a strong body of the Romans entered, and afterwards opened the gates to the whole army, almost without opposition; for the Jews, worn out with watching and fighting, thought it better to retire within the second wall. It was on the seventh of July, that the besiegers gained this, their first advantage, and they immediately destroyed the greater part of the first wall, and likewise the north part of the tower, which Cestius had ravaged before.

Titus now removed his position to a place called the Assyrians' camp, and took possession of all the ground between that and the valley of Cedron, about a bowshot from the second wall, resolving from thence to commence his attack. As his troops advanced, however, they found the Jews ready to receive them, and a gallant resistance they made: several times they sallied forth upon the besiegers, and came to

close combat with them. The Roman discipline however, was too much for them—and they were therefore always beaten back with loss. In these contests, neither side seemed to grow weary, for the morning always saw the fight commenced, which the night had interrupted. Both parties had lain at their arms, and as they burned with ardour, they were ready with the dawn to renew the fight. On the one side they were stimulated to the greatest exertions by the presence of Titus—whilst such was the reverence and dread with which the Jews regarded Simon, that at his command they would at any moment have sacrificed their lives.

It was on one of these occasions, when the Jews had sallied out upon the Romans in great numbers, and were drawn up under the walls within a short distance of the Roman line, that one of these instances of personal valour occurred, which will serve as an example of the exploits which every day witnessed.—As the hostile troops stood facing each other, ready to engage, one of the Roman horsemen, Longinus by name, spurred into the enemy's army, and not only killed two of their bravest men with his lance, but came off himself without a wound—one of them he pierced through the jaws, and ran the other through the body, singling them out amongst a crowd of soldiers. It is proper, however, to mention that such actions

were not approved of by Titus, who was no less anxious to save the lives of his men, than he was to obtain victory over the Jews. It being his notion that no exploit could be deemed brave, which was not directed by caution and prudence.

The ram being now pointed opposite to the second wall against the middle of the tower on the North side of the city; Titus poured in such showers of arrows upon those who defended it, that they all quitted their posts; with the exception of one Jew, named Castor, who with ten of his people remained close behind the battlements. When they had lain still awhile, they felt a shock that made the tower totter, upon which they shewed themselves, and Castor in the language, posture, and tone of a suppliant, addressing himself to Titus for quarter. Titus upon this, immediately gave orders to put a stop both to the battery and the archers; telling Castor at the same time, that if he wished to surrender, he was ready to give him quarter. Upon this offer, five of the ten pretended to join Castor; the other five cried out, that so long as they might die free, they would never live slaves. During this dispute, all hostility had ceased. Castor however, had sent privately to Simon, advising him to consider what was to be done; and leave it to him to hold the Roman general engaged, under the pretext of advising his companions to a peace.

Titus and those about him were amazed at the inflexible obstinacy and boldness of the Jews; but being upon the lower ground, they could not see distinctly what was done above. While this passed, Castor was wounded with an arrow in his face near his nostrils; who, presently drawing it out himself, held it up to Titus, as an appeal for justice. The prince represented the injury to such a degree, that he ordered a Roman officer (standing next him) to go to Castor from him, and give him all assurances, in his name, of amity, and fair quarter: the officer however not only requested to be excused, but dissuaded his friends also that would have gone; telling them that this pretended submission was nothing but treachery. Æneas, however (one of the deserters to the Romans), could not be persuaded of this, and was near suffering for his unsuspecting disposition, for Castor dropped a great stone down from the wall as he approached, which he with difficulty avoided: but it wounded the man that stood next him. The consequence of this treachery was that Titus recommenced working his batteries with greater violence than before.—When Castor, therefore, and his people found the tower a second time tottering, and just ready to sink under them, they set fire to it; and so made their escape into a vault through the very flames. This exploit gave them a great reputation among the Romans, for resolution and courage.

Titus now made himself master of this part of the second wall, within five days after the taking of the first; and finding the way open before him, he drove out the Jews; and, with a thousand choice men, entered the town in the quarter which is inhabited by the clothiers, brasiers, salesmen, and occupied all the cross narrow passages up to the wall. Now if Titus had immediately broken down the greater part of this wall, as by the laws of war, he might have done; the victory would have cost him little or nothing; but considering the miserable necessities of the Jews on the one hand, if they should still hold out, and the security of his own retreat on the other hand, if he should find it necessary at any time to withdraw his troops; he relented yet once again, in confidence that they would bethink themselves of their real interest: never imagining that they could be so ungrateful, as to requite with ingratitude a man that had taken so much care for their preservation.

Titus having now entered the town, would not suffer a single prisoner to be killed, nor a house to be burnt; he even promised the inhabitants to maintain them in their lawful possessions, and to give them back again what had been taken from them. These proposals were generally acceptable: some desiring the city might be spared for their own sakes; others, that the temple might be spared for the city's.

But this humanity and tenderness was imputed by the factious part of the inhabitants, to want of courage in the general; for Titus, they said, had only offered these conditions, because he despaired of success and they even went so far as to threaten death to any man that should propose a peace or treaty.

The Romans had no sooner entered the town, than the Jews who were within the third wall, annoyed them considerably by blocking up the narrow passes; galling them from the houses, and forcing the guards by sallies from the walls, to quit their towers, and retire to the camp. The Jews being more in number, and better acquainted with the byways and secret passages than the Romans, they had the advantage; and the breaches not being wide enough to march out in a body, they were so hard pressed, that, if Titus himself had not opportunely arrived, scarcely a man of them would have escaped. But he setting a body of archers at the end of every street, and posting himself wherever there was most danger, with Domitius Sabinus for his second, (who did wonders in that action) they held the Jews in play with their darts and lances, till they brought off their men under the cover of that diversion. Thus were the Romans, after the gaining of the second wall, beaten out again.

The Romans made another attempt to recover the wall again, which they had gotten and

lost; and for three days successively, without intermission, they continued the assault; one attack succeeding another, but they were as often valiantly repulsed. On the fourth day, however, Titus made so furious a charge, that the Jews were not able to withstand it any longer: in consequence of which, he got possession of the wall; demolished the Northern part of it, and immediately placed garrisons in all the towers to the Southward.

Titus was now determined upon storming the third wall; but not looking upon it as a work of time, or difficulty, he resolved to try whether, by gentler methods than force of arms, they might be prevailed upon to listen to better counsels: for he knew that their provisions were almost consumed, whilst his army enjoyed both ease and plenty. Upon a day of general muster, therefore, he ordered his troops to be drawn up and paid in sight of the enemy; the foot advancing with their swords drawn: and the led horses so gorgeously caparisoned, that the whole field sparkled with gold and silver. Nothing in fine, could have been a more encouraging sight to the Romans, or a more terrible one to the Jews, who were collected in crowds upon the wall to witness the sight.—Indeed in all probability, it would have brought them over to the Romans, if they had not been conscious of provocations and affronts which they thought could never be forgiven; so that

they rather chose to die by the chance of war, than to surrender to the Romans, from whom they expected no quarter.

When Titus, after this, had passed four days in refreshing his army, without any act of hostility, he divided it upon the fifth day into two bodies; and finding no disposition in the Jews to a peace, he commenced casting up works against the fortress Antonia, near to a place called John's Monument, in hopes of gaining the upper town from that quarter, and then making himself master of the temple, from Antonia: for without taking the fort, the city was not to be maintained. Against each of these two places, he advanced two attacks, and posted a legion at every mount to cover the workmen. The working party who were posted next the monument, were galled by the Jews, and by Simon's people; and the other against Antonia were yet harder pressed by John's party, and his bands of Zealots; who had both the higher ground, and the advantage of their machines which by daily use and practice they now perfectly understood. They had three hundred cross bows, and forty slings for stones, which very much galled the Romans, and gave a check to the progress of their design.

Titus, indeed, so far presumed upon his skill, that he reckoned the town as good as captured; still, however, whilst he carried on the siege,

he did not forget to make trial of persuasion and advice, as well as force, to bring the Jews to terms. Considering, therefore, that words in many cases do more than arms, he made it first his own request to the Jews to consult their own interest by putting a place into his hands, which he could at any time carry by force; and then left the rest to Josephus, a Jew, whom he had taken prisoner, and subsequently attached to him by kindness, upon the supposition that such an offer, from such a quarter, and in their own language, might probably find better success.

It was in vain however that Josephus used all the arguments which could be thought of to induce them to have pity on themselves. It was to no purpose that he reminded them how fruitless must be all their efforts against an army so renowned, and so numerous, and so ably commanded—the common people would gladly have made peace, but the two factions which ruled the city, turned a deaf ear to all his representation. In the mean time, however it induced many to view the situation of affairs in a true light, and when they saw all proposals rejected, to endeavour to escape by flight from the calamities which impended. They sold their valuables for any price they could bring, and according as opportunity served, took refuge in the Roman camp, Titus permitting them to pass without molestation. As soon



however, as John and Simon were made acquainted with it, they placed guards at all the passes, taking as much care to prevent the inhabitants from going out, as the Romans from coming in, so that the least suspicion or pretence of submission was sufficient to endanger a man's life.

In the meantime, whilst plenty was found in the Roman camp, the horrors of famine began to be felt in the city, and numerous were the disorders it brought along with it. The rage of the factions and the w<sup>i</sup>sseries of scanty food increased daily; and, when there was no longer any corn exposed for sale in the markets, the soldiers, led on by their leaders, broke open private houses for it. If the tyrants, who usurped the power, found any in their search, the owners were severely punished for denying it; or, if they appeared to have none, they were put to the torture to discover their stores;—nay, they drew inferences of guilt from the very bodies of the miserable victims, and to be hale and sound was deemed a proof of having private stores and plenty. The consumptive were dispatched at once, though one might think the stroke of nature would have soon released the city from the burden of supporting them,—There were several of the richer classes, who sold all they had for a bushel of wheat, and others, of the poorer, for the same proportion of barley; and then shutting themselves up with

their purchase, in secret places, some ate the corn without grinding, and some again stayed for the baking of it, according as they were more or less pressed by hunger or danger. There was no such thing as the ceremony of covering a table—each being happy enough if he could snatch his scanty meal from the fire, before it was half dressed. Never was there a more miserable calamity, or so lamentable and horrid a spectacle. The strongest fared best, and the weaker had nothing to do but to bemoan their misfortunes and die: starving being, certainly, of all deaths the most deplorable, seeing it takes away all sense of shame, tenderness, and respect: it may seem incredible, but it is nevertheless the fact, that wives forced the meat out of the very mouths of their husbands; children did the same to their parents; and, what was still more barbarous, mothers seized it from their infants; taking away from them, as they lay languishing in their arms, the very last support of life. Nor could this be done so privately but that others were still at hand to take away that from them again, which they had taken from others. The hungry had no mercy either for age or sex; but beat the old men that offered to defend what provisions they had got, and dragged the women by the hair for endeavouring either to keep or conceal any thing. Neither did sucking children escape the violence of the famished, so that infancy and

gray hairs had the same quarter. Those that Simon had pillaged were carried to John, and John's prisoners to Simon, as if they had been striving which should do most mischief. They were divided, indeed, who should have the superiority, but perfectly well agreed in the methods of their tyranny and usurpation.

It was upon the 12th of July that the Romans began the platforms already mentioned; and on the 29th they were finished, after seventeen days' hard labour: they were four in number, and all of them mighty works. There was one toward Antonia, that was raised by the fifth legion, over against the middle of the Struthian pool; there was another, cast up by the twelfth legion, within ten yards of the former; the tenth legion (which was more considerable than the other two) threw up another work, to the north, over against the pool called Amygdalon; and, at ten yards' distance from the last, a fourth mount was erected by the fifteenth legion, not far from the monument of John the high-priest.

These works were no sooner completed, but John caused a mine to be wrought under that which looked toward Antonia, and several wooden props to be set up all along the trench, to keep the weight of the earth above from falling; dawbing the wood-work with a bituminous matter that would take flame immediately; so that he had now no more to do but to set fire

to the pillars, which, when the props were gone, brought down the whole bulwark with a fearful noise. There was no fire to be seen at first, but only a smothering dust and smoke; till the flame at last broke through all opposition, and shewed itself. This was so great a surprise to the Romans, that it put them to the greatest straits to recover such a check, when they thought themselves sure of their point. Neither was it to any purpose to think of quenching the fire when their ramparts were gone.

It was but two days after this that Simon and his people made an attempt upon the other mounts, where the Romans had already planted their rams, and begun to batter. There was one Jephthaüs, of Garsis, a city of Galilee; Megassarus, a domestic of queen Mariamne's; and one Adiabena, the son of Nabataüs, who, from a misfortune he had, was called Agiras, which signifies lame: these three men, with torches in their hands, flew directly to the machines; and, breaking through the enemy's troops, with no more appearance of concern than if they had been among their friends, they set fire to them, and in despite of all opposition with darts and arrows, they persevered in their design till the engines were all in a flame. These were reputed three of the bravest men that appeared in that war.

Upon the first appearance of the flame, the Romans sent a detachment from the camp to

the relief of their companions; but the Jews, in the mean time, poured their arrows and other missiles upon them from the walls; and without any regard to their own lives or persons, fought hand to hand with those that were endeavouring to put a stop to the fire. The Romans, on the other hand, did all they could to save their battering rams; the covers of them being consumed already: whilst the Jews ventured into the very flames to hinder them; and would not let go their hold, though the iron work of them was burning hot. The fire passed from thence to the ramparts; and indeed could not be stayed. Upon this, the Romans finding themselves encompassed with flames, and no hope left them of saving the works, withdrew towards their camp.

Titus was at this time returning from Antonia, where he had gone to find out a commodious piece of ground for advancing his attacks, he halted the troops therefore whom he met retreating, and gave them a severe rebuke for suffering themselves, after having gained the enemy's works, to be distressed in their own, and in a manner besieged by those that were in fact prisoners themselves. With some of his choice troops, also, he took a circuit and charged the enemy in the flank; while they on the other side, maintained their ground with wonderful resolution. Upon the meeting of the two bodies, such a dust and clamour was raised, that

there was nothing distinctly to be either seen or heard; and neither friend nor foe could be distinguished: neither were the Jews thus obstinate from any confidence in their own strength, but through despair of safety: while the Romans were so excited on the other side, by the love of renown, and the attachment they had for the person of their prince, which was then in danger, that if the Jews had not retired from the contest, they would undoubtedly have been all cut to pieces: but still the loss of their bulwarks was a great mortification to the Romans, and to find that one hour had destroyed what they had been so long erecting. In truth, the disappointment, together with the dismounting of their engines, almost took away all hope of ever gaining the place.

Whilst things were in this position, Titus called a council of his officers to advise him what to do. Some were of opinion that a general assault should be made; for as yet, nothing, they said, had been done but by skirmishes; whereas, could they once bring on a general engagement, the Jews would never be able to stand before him.

The more considerate were for renewing and repairing the ramparts; others for having no works at all, but only watching the foragers, and keeping the city from provisions: and so committing the rest to the sure effect of famine, which would put them in possession of the place.

without striking a blow. The best way, in the end, appeared to be to run a wall quite round the city. By this means all excursions would be prevented; and the Jews either forced to surrender the place in despair, or so weakened by necessity, as to be unable to defend themselves: whereas otherwise, the dispute would be endless.

Titus accordingly gave orders to his officers to set immediately about the erection of this wall, and to enter upon it with a regular distribution of the whole army into their proper stations. The word was no sooner given, but the soldiery were all transported by a kind of generous emulation of out doing one another: for after the measuring of the ground, and the dividing of the legions, the same spirit of competition ran through the whole body. The common soldiers with their serjeants; the serjeants, with their captains; the captains, with their tribunes; the tribunes, with their superiors; and all in subordination to Titus; who was so intent upon his business, that he never passed a day without taking a round of the whole work.

The compass of this wall was thirty-nine furlongs; thirteen forts being built on the outside of it. But the most incredible part of the work was the building of an inclosure in three days, which might well have taken as many months. Upon the perfecting of this work,

there were guards posted in all the forts, that did duty every night under their arms. Titus went the first round himself; Tiberius Alexander, the second; the commanders of the legions, the third. The soldiers on watch slept by turns; but some or other still remained upon the guard in the castles all night.

The shutting up of the Jews in the town, cast them into the utmost despair: for the famine was now so outrageous that it swept away whole families. The houses were strewed with the bodies of women and children; and the narrow lanes with those of old men that lay dead there: young men walked the streets like so many shadows. There was no such thing as burying the dead: some wanted strength to do the office; others wanted will, being discouraged partly by the great number of them, and partly because they did not know but their own turn might be next. Some there were that expired in the very act of burying their companions; and some again hastened away to their graves before their time, to make sure of a resting place while they were yet living. And yet, in the depth of all this misery, there was not heard so much as one groan or outcry; all other passions were stifled in the pain of a tormenting hunger. Those that died last, stood gazing with dry eyes and ghastly looks upon those that were released from pain before them. The city was all wrapt in a profound

silence, and heaps of dead bodies were piled together in the night, being the time chosen for collecting them into these heaps.

When they were now no longer able to endure the putrid corruption of the dead bodies, order was given to have them all interred at the public charge ; but, for want of room to dispose of them, these monsters cast them down headlong from the walls into the valleys ; which was so horrid a spectacle, that Titus, taking the round of the place, when he found the ditches so filled with putrifying bodies and pestilential vapours, stretched out his hands to heaven in an appeal to Almighty God, that it was against his will to have it so. This was the state and disposition of the city at that time.

The reader will recollect that the factions in the city had for some time supported themselves only by plunder. When this source was dried up, John, who held the temple, advanced from pillage to sacrilege, seizing, for the use of his soldiers, even the sacred vessels, which had been dedicated to the service of the Most High. Their sufferings were indeed great, but their madness seemed to increase with every fresh privation which they had to submit to. Indeed it would be endless to give an account of the many mercies vouchsafed to them, even when their misery was at its height. Amongst many proofs which might be adduced, Mannæus, the son of Lazarus, had the command of one of the

city gates; and, going over to Titus, he gave him this account, that, from the time of his encamping before the town (from the 10th of the month Xanthias to the 1st of Panemut), there passed through that gate 115,080 dead bodies, and this was no more than what fell to his share to take notice of, by virtue of a commission to that purpose; besides what were buried by their relations; that is to say, thrown out of the city, they having no other way of burial. Besides this, upon the computation of divers men of quality that deserted, there were 600,000 poor people carried out of the gate, besides many others, who, for want of friends to inter them, were piled in heaps and shut up in large houses. Wheat at this time sold for a talent a bushel: for, since the walling up of the town so close, they were cut off from all provisions, to the value of a single blade of grass. The bare story of the calamity drew pity from their very enemies; but the factious in the city, that both saw and felt these sufferings, were not so much as sensible that their own rebellious obstinacy had been the cause of it: but they went on, blinded to the awful reality of their situation.

END OF PART I.

## PART II.

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THE state of Jerusalem grew every day worse and worse, and the violence of faction still more fierce and turbulent, as misery increased: for famine had now seized upon all. It was a sad spectacle to see the bodies of the dead lying in the street without interment; and trampled under foot like the ruins of a field of battle; and without any consideration either of terror or pity, or any thought how soon it might come to be their own case.

For some time, however, the Romans were obliged to remain idle for want of materials to finish their works; but, by cutting down all the woods within ten miles of the city, they contrived, in one and twenty days, again to raise their platforms. It changed the country, however, from a paradise into a desert; where, instead of beautiful gardens, plantations, and houses of pleasure, not so much as a tree or a cottage was left standing, and the eye saw nothing but desolation and ruin: insomuch that

many could not forbear weeping to see the change which war had made.

When the mounds were completed, the Jews and the Romans were equally solicitous for the event. The Jews knew they must either destroy them or lose the city; whilst the Romans on the other hand saw that they had not the means of repairing them; for there was no more wood, and the soldiers were quite worn out with the fatigue of the service.

In the mean time, John and his people in the castle of Antonia, did all that lay in their power, before the rams were mounted, to prevent the danger of a breach. But all their efforts were ineffectual, for their design of setting fire to the mount with flaming torches failed. The truth of it is, the assailants did not behave themselves like Jews, either in union or in vigour; and so were forced upon a retreat.

The Jews being now drawn off, the Romans advanced with their battering rams towards Antonia, in defiance of all opposition by fire, sword, stones, and all other ways of hostility whatsoever. It is true, the Jews depended much upon the strength of their walls against the battery of the machines; they did what they could, however, to keep the Romans at a distance, from fixing them in position. It appeared, however, as if the Jews were conscious that Antonia was in danger, and that this apprehension incited them to so much exertion. The besiegers continued

the battery, and the wall stood for some time firm ; but the Romans, fortifying themselves under the defence of their bucklers, against the shot and stones from above, began to dig and undermine ; and when, with indefatigable labour, they had loosened four stones under the foundation of the work, they betook themselves on both sides to their rest. In the meantime, a part of the wall fell down on a sudden, to the great surprise of both parties. The Jews had most reason to be alarmed at it ; and yet they were as elated as if Antonia had been their own still ; and the joy of the Romans, on the other hand, was as quickly also depressed, upon the sight of another wall, which John had carried up within the former, and which appeared as strong, only that it was a less defensible place.

Titus now plainly saw that the greatest exertions were necessary if he desired success ; he therefore called all his army together, and, left no argument untried which he thought likely to influence the minds of brave men ; and yet it will give the reader some idea of the resolute valour with which the Jews had hitherto defended themselves, and of the damp which their unconquerable spirit had cast upon the Romans, that but twelve men in the whole army had the resolution to answer this harangue. The first who came forward was Sabinus, a Syrian soldier of the guards, and a man eminent both for courage and execution ;

and yet a stranger would hardly have taken him for a military man, either by his form or appearance. This man made his obeisance and addressed himself to the commander, in words to this effect: "I do here offer myself "to Titus with all my heart, as the first man "to give the assault. May the issue answer "Sabinus's good will."

Upon these words, with his sword drawn in his right hand, and his shield over his head in his left, he advanced toward the wall about noon, with a train of eleven men, who followed him in emulation of his valour. Sabinus, in this action encountered all the enemy's stones and shot, with a spirit more than human, and several of his followers were knocked down at the first attack; but still he pressed forward upon the enemy's darts and arrows till he had well nigh mounted the wall, and forced the Jews to abandon their station, for fear of an enforcement of greater numbers to overpower them. Just as this hero, however, was upon the point of succeeding, he was most unluckily struck with a stone. The Jews looking behind them, upon the noise, and finding Sabinus lying alone there, and in a manner senseless, they all fell upon him with their darts. He defended himself upon his knees, with his buckler over his head, as long as he could, and with his sword killed several of his enemies, till, in the

end, being able to strike no longer, he breathed his last under a shower of their darts.

This was the end of a brave man, who appeared to deserve a better fate. Three of his companions were crushed to death with stones from the top of the wall: all the rest were carried off wounded to the camp.

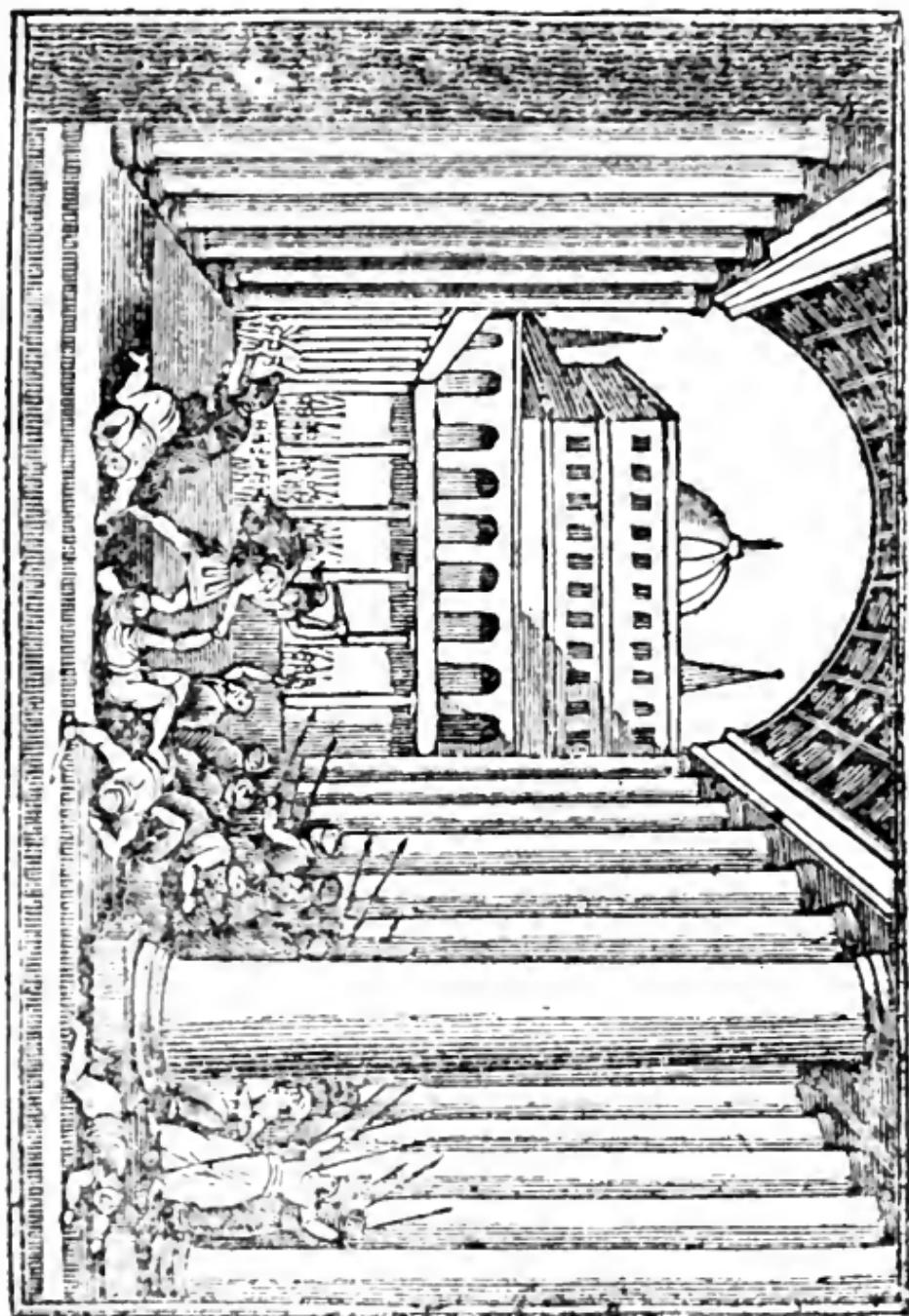
Two days after this, twenty of the guards of the platforms, the ensign of the fifth legion, two cavaliers, and a trumpeter, got together, and, making a silent march up to Antonia, in the dead of the night, without any opposition, they found the advance guards fast asleep, put them to the sword, and so, taking possession of the wall, the trumpet sounded. Upon this alarm, the rest waked and fled, without waiting to see what numbers had entered the place; but they believed them to be very strong. Titus immediately, upon this notice, put himself at the head of his choicest troops, and so took his way up the ruins. The Jews were so startled at this surprize, that some of them made for the inner temple; others, toward the mine that John had wrought to overturn the Roman works; but the two factions of John and Simon, giving up all for lost if the Romans should get the temple, joined their forces together, and there followed a fierce and obstinate combat before the very doors of the place; the one side fighting for life, the other for victory. Lances and

darts were of little or no use on either hand, for the conflict was now decided by the sword. In this confusion there was no distinguishing friend from foe; all were crowded without either order or discipline; and such a tumult prevailed that there was no understanding one another. The slaughter was great on both sides, and the ground covered with arms and dead bodies. There was no place either to run away, or to pursue; but as victory inclined they advanced or retired, shouting and exulting on the one hand and lamenting on the other. The front of both armies fought either to kill or to be killed, for there was no distance left between them for a retreat. The battle, in fine, lasted ten hours; that is to say, from nine o'clock at night to seven the following morning; but the furious obstinacy of the Jews carried it from the resolution and conduct of the Romans; and well it might, for every thing with them was at stake. But the Romans, in the conclusion, contented themselves for the present that they had gotten Antonia, with only one part of their army; for the legions upon whom they chiefly depended were not as yet come up.

There was one Julian, a native of Bithynia, and a centurion; a man of good family, of great personal valour, and one of the most expert in all manner of martial exercises. This Julian, as he was standing by Titus in Antonia, and the Romans at that time giving way to tho

Jews, he took his opportunity, and made a desperate leap on a sudden into the thickest of the enemy, and, singly, chased them to the innermost corner of the temple. This action amazed them so much that they thought it shewed a valour more than human. But Julian pursued his course; some he overturned, others he overtook and put to death: nothing, in short, was more agreeable to Titus's friends, or a more dreadful spectacle to his enemies. But there was a calamity yet that befel this man, not to be foreseen or avoided; for, having his shoes studded with iron nails, after the fashion of other soldiers, as he was running upon the pavement, his foot slipped and he fell; the Jews at the same time rushed upon him with swords and darts, but he fenced off several blows with his buckler; still, however, as he tried to get up again, he was borne down with multitudes; yet, such was the proof of his arms, that, even at his length upon the ground, they had some difficulty to dispatch him. With weariness and loss of blood, however, he at length expired. The Jews carried off the dead body, and pursued the Romans to the tower of Antonia, where they shut them up.

Titus being now resolved to tear up the foundations of Antonia, and to level the ways for the more commodious march of the army, he called for Josephus, and (understanding that on that day, which was the 17th of the month



of Panemus, the solemnity of their daily sacrifice could not be observed for want of a congregation, and the people were much troubled at it) sent him to John a second time to propose terms; that is to say, if John desired to fight he should bring what numbers he pleased, and he should have the liberty to put it to a battle, provided only that the city and the temple might not be exposed in the common ruin, and that he would give over profaning God's holy name and worship. Or, if he had a desire to revive the religious services that had been for some time discontinued, he might appoint which ever of the Jews he pleased to officiate.

Now Josephus did not think it sufficient to acquit himself of this commission to John alone, but, mounting an eminence where he might be heard, he communicated Titus's pleasure to the Jews, in Hebrew, as loud as he could deliver it; begging of the Jews all the while to have compassion upon their country, and to prevent the burning of the temple before it was too late; offering them, at the same time, liberty to solemnize their prayers and sacrifices as formerly.

The people gave Josephus a sorrowful hearing, without speaking so much as one word; but John, after many virulent invectives against Josephus, concluded with this irony: "that there was no danger of Jerusalem since it was the city of God."

The discourse, however, wrought very effectually upon several of the nobility and priesthood, who took this opportunity of making their escape, and who, after having been graciously received by the emperor, were sent away to Gophne, with the promise of large possessions to be distributed among them at the end of the war.

As soon as these refugees were all withdrawn to their colony, and no longer seen from the city, the faction spread the groundless report that the Romans had killed all the deserters as fast as they came over to them; and this they did with the design to frighten others from leaving their companions. This succeeded for a time; but Titus, aware of the stratagem, called them all back again from Gophne, and ordered them to take the tour of the walls with Josephus, and shew themselves to the town, which brought over more proselytes to the Romans than before. This, however, only excited the faction against the fugitives, whom they assailed with stones and arrows from their engines; which, being planted at the very gates, made the temple more like a place of arms than a house of religious worship; and the dead bodies lay every where as thick about it as if it were a common burying place. They broke also into the holy sanctuary, with their arms still warm and reeking in the blood of their countrymen; and advanced to such a degree of extravagance, that it might be said the

Romans paid a greater reverence to the Jewish rites and ceremonies than the Jews themselves. There was not a man in Titus's army that had not a veneration for the temple itself, and for the God that was worshipped there, and that did not heartily wish to see the faction repent, while there was yet place left for mercy.

Titus, upon this occasion, made use of Josephus for his interpreter; but the faction imputed the fairness of the application rather to fear than good will; and grew insolent upon that mistake. When Titus, therefore, found that they had not regard either to the temple or to themselves, he resolved, though it grieved him, to carry on the war. But as there was not room enough to draw up his whole army, he detached thirty men from every company, with a tribune at the head of every thousand, and Cerealis to command them. This detachment was to fall upon the enemy's guards about three o'clock in the morning. Titus himself leading the attack; but upon a council of war, the officers gave it as their opinion, that Titus should rather remain at the fort Antonia, where he might see how his men acquitted themselves, without endangering his person: for they rightly judged, that it would inspire his people with increased ardour, to shew their bravery in the sight of their general.

The matter was no sooner thus settled, than an hour was appointed for the attack. The

Romans, however, did not find the enemy off their guard, as was expected; so that the advanced parties soon met, and joined battle with loud shouts, the Jews awakening their fellow-soldiers, and bringing them on in multitudes to second them. At first the confusion was great, for the Jews coming on indiscriminately, attacked the first they met, whether friend or foe. The Romans, on the contrary, kept themselves in orderly bodies, under the cover of their bucklers, and knew one another by the word or signal; hence the Jews destroyed more of their own men than the Romans themselves did. At break of day, however, so soon as the light shewed them their mistake, they betook themselves to a more regular way of combat, and came on with their darts and arrows; both sides being as fresh and vigorous as if they had done nothing all night.

The Romans, however, had Titus for the judge and witness of their behaviour; and, as they looked upon the bravery of that day's action as the foundation of their future fortunes, they all fought in emulation who should do best: whereas the Jews, having their own lives and their temple at stake, stood up manfully to the fight; so that the contest lasted from three o'clock in the morning until eleven in the day, both sides maintaining their ground, and coming in the conclusion to a drawn battle.

In the compass of seven days, the foun-

tions of Antonia were all turned up at the bottom, and a broad way levelled for the legions to march up to the wall, where they immediately fell to work upon four mounts. But it was an infinite labour to bring the materials a hundred furlongs from the place; besides the many interruptions they met with by the way; for the Romans were over confident and careless, and the Jews mad and rash enough to venture upon any thing.

When they had now raised their platforms, and put themselves in condition to resume their attacks against the temple, there came down a crowd of men, who being ready to starve in the city, about five o'clock in the evening made an effort upon the Roman guards toward the mount of Olivet, in hopes of either taking them unawares, or finding them withdrawn. The Romans saw the enemy approach, and taking the alarm in time, drew out all the strength they were able to make, and put a check to a most desperate attempt which they had projected upon the wall. It came, in short, to a bloody dispute, and great feats were achieved on both sides; the Romans valuing themselves upon the reputation of their prowess and military conduct, and the Jews flattering themselves that the desperation with which they fought, would lead to success. The one fought from shame, the other from necessity; for the Romans looked upon the Jews to be now

almost conquered, and could never have wiped off the disgrace, if they had let them go again: and the Jews, on the other hand, had no way of escape but by driving the Romans back.

The principal warfare was now between the soldiers upon the mounts and the Jews in the city; and on the 27th of the month aforesaid, the Jews had recourse to the following stratagem. They filled the roof of the Western porch, between the top of it and the timbers, with a quantity of dry wood, sulphur, and bituminous matter: and then pretending to give way upon an attack, they suffered themselves to be beaten out, as if they were not able to maintain it. A number of the Romans followed close upon the pursuit, and set up ladders to take possession of it; but the more wary looked upon the whole to be a trick, and never left their position. Upon the Romans crowding into the porch, the Jews set fire to it, and all was immediately in a blaze; to the astonishment even of those that were out of the reach of it; but the horror and confusion of the rest, cannot be described. Some leapt down headlong from the walls; some ran one way, some another; some were smothered in the flames; whilst others in despair, cast themselves upon their swords, to prevent one death by another. As for those that made a shift to escape the fury of the flames, they were beset

by the Jews, and after a stout resistance every man of them put to the sword.

This was the state of things about the temple: the city well nigh depopulated with famine, the misery of which was not to be expressed. It was enough to create a war in a family to have any provisions which the owner was unwilling to share; and in many instances it dissolved the tenderest friendships. Those that were evidently starved to death could not yet be believed even at the last gasp to have died in want; for the living would search even the very bosoms of the dead for bread. If they missed what they looked for, despair hurried them up and down like those that were mad, ransacking the same houses at every nook and corner of them over and over again: and seizing with voracity upon substances which the foulest of brutes themselves would reject: girdles, shoe leather, beasts skins, &c. Nay a handful of old hay was sold for *four atticks*.

But why trouble the reader with illustrations of this terrible judgment, having at hand such an instance for matter of fact as was never known, either among Greeks or Barbarians! and the story such as not to be heard or reported without horror. I could willingly pass over this relation, lest posterity should deem it a fabrication, but there are so many witnesses to the truth of it, that I

should be wanting to my country were I to suppress it.

There was a certain woman beyond Jordan, whose name was Mary. She was the daughter of Eleazar, of the village of Vetezobra : rich and well born, She fled in company with several others, and took sanctuary in Jerusalem ; where they had the misfortune to be besieged. The factions within the city stript this lady of all she brought publicly along with her, that was precious : and for any thing else that was concealed, either goods or provisions, her house was daily broken up and rifled by the soldiers. When she found herself reduced to this extremity, that she had no means of subsistence left her, she delivered herself up to madness and necessity, and pitched upon the most unnatural resolution that ever was heard of.

She had a child sucking at her breast, which she snatched up; and looking tenderly upon it, "What, says she, shall I say now to thee, thou "most unfortunate infant, to be brought into the "world, under three such dreadful judgments, "as war, famine, and rebellion ! Which of "the three, shall I reserve thee for ? The "Romans will give thee thy life perhaps, but "not thy liberty. Now famine will prevent "slavery ; but for our present tyrants, thou "wilt find them incomparably worse than the "other two. What canst thou do better now, than

" to supply the want of thy starving mother?  
 " And then finally crown the history of the  
 " Jews with the only execrable abomination  
 " that is yet wanting to the perfecting of their  
 " misery!" With these words, she killed her  
 child, boiled and dressed it; the one half of it  
 she ate herself; and the other half, she set by  
 out of the way, and kept covered.\*

The soldiers soon came, allured by the smell  
 of the food, and threatened to kill her if she  
 would not produce what she had dressed. She  
 replied that there was no occasion to use any

\* This incident, so horrible in all its circumstances, might, from its distressing nature be omitted, if it were not the fulfillment of the following remarkable prophecy by Moses. See, Deut. xxviii. 56, 57.

" The tender and delicate woman among you, which  
 " would not adventure to set the sole of her foot upon the  
 " ground for delicateness and tenderness, her eye shall be  
 " evil to the husband of her bosom, and toward her son,  
 " and toward her daughter, and toward her young one that  
 " cometh out from between her feet, and toward the chil-  
 " dren which she shall bear: for she shall eat them for want of  
 " all things, secretly in the seige and straitness, wherewith  
 " thine enemy shall distress thee in thy gates."

Indeed to such unparalleled cruelty our Saviour himself may have alluded, in that prophetic lamentation, which he addressed to the women which bewailed him when led to execution: " Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children: for behold the days are coming in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps that never gave suck."

violence, for she had reserved a good part for them, which they were welcome to; she then uncovered the reliques of her son, and in a phrenzied voice invited them to the repast. Observing, however, that dread and astonishment had seized them, and that they stood stupefied at the sight: "But this," said she, "is my own son, and this my work; eat, for even I have eaten; be not you more tender than a woman, nor more compassionate than a mother. If however, you have a religious abhorrence of my act, I truly have eaten the half and let the rest remain for me.

The noise of this bloody execution, was presently spread all over the city; and such an abhorrence felt at it, in general, as if every single man had had a part in the crime. The dread of the famine made men weary of their lives, and the living envied the dead that were taken away, before their suffering came to its height. The story quickly spread from the Jews to the Romans, where some pitied the people, others hated them for it; and some again gave no credit to it. Titus upon hearing it, solemnly called all men to witness, in the presence of God, that he had done all he could to make the Jews easy and happy in their lives, liberties and fortunes: but that they preferred tearing one another to pieces, to living in union; and therefore he for one could not help it? If they



had rather have war than peace, if they preferred famine to plenty; nay, if nothing else would serve them, but firing that very temple with their hands, which Titus did all he could to preserve, he was resolved to bury their iniquities in their ruin, and not to leave a city standing under the sun, where mothers devoured their own children: and the fathers were yet the worse of the two, for keeping up the war, Titus, after this, reflecting upon the incorrigible hardness and obstinacy of the faction, gave them all for lost; for if any thing in nature could have wrought upon them, the calamities they had suffered already, he thought might possibly have reclaimed them.

When two of the legions had finished their platforms, Titus on the eighth of the month of August, ordered his battering rams to be planted against the western gallery of the outward temple: bringing forwards also the best engines for casting stones, which he played off for six whole days without intermission; but to no purpose, for the work was proof against the engines. There were others at the same time sapping the foundations on the north side: and when they found that with incredible labour, they could only loosen some of the outward stones, without moving any of the rest, for the porch still stood firm, they at last came to the conclusion that there was no good to be done

by digging and mining, or by the help of levers and bars: and hence the Romans betook themselves to their scaling ladders.

The Jews could not hinder them from planting their ladders; but they made a brave resistance, wherever they could: encountering those that got up, hand to hand, before they could put themselves upon their guard; casting others down head-long, as they were mounting: cutting off some as they were advancing with relief; and sometimes overturning ladders and men altogether. So that the loss of the Romans upon this encounter was very considerable; especially in the disputes they had in the defence and recovery of their colours. The issue however was, that the Jews kept the ensigns they took, and killed the ensign bearers; which terrified the rest, and forced them to retreat. Of the besiegers, there fell not a man but died like a Roman. Those of the faction that had done bravely in former encounters, did so still; and so did Eleazar, the nephew of the tyrant Simon: but Titus, finding by this time, that in sparing a strange temple, he only sacrificed his own men, gave orders to his people to set fire to the gates.

The gates were accordingly soon in a blaze; the silver work over them melted, and the timbers in flames, insomuch that the fire had reached the adjoining galleries. This was such a

surprise to the Jews that they stood gazing one upon another in astonishment, without so much as attempting any thing for their relief; or concerning themselves, either for what was already consumed, or for saving the rest. They had, in short, neither heart nor strength left them, and the fire extended all that day, and the night following, till by degress it burnt down the galleries.

The next day Titus gave orders for quenching the fire, and levelling the ways for the march of his army. After this he called a council of his general officers, to advise what measures should be taken respecting the temple. Some were for keeping up the strictness of the law of arms; for so long as the temple stood, and the numerous meetings there continued, the Jews, (they said), would never be quiet: others were for saving the temple, upon the condition of the Jews evacuating it: and that there might be no further quarrel about it: but if it should be gotten by the sword, by all means to burn it; not as a temple, but as a castle: for in that case, the fault would be theirs that forced the burning of it; not that of the Romans that did it by necessity. "But," says Titus, (interposing here), "if the Jews will be obstinate, "and turn a temple into a citadel, shall I revenge the stubbornness of a rebellious people, "upon the inanimate materials of which it is

"built, and lay the most glorious fabrie of the  
"universe in ashes for their sakes? it would be  
"an affront to the dignity of Rome itself, to  
"think of depriving the empire of such an  
"ornament." When Titus had thus expressed  
his opinion, the council was dismissed; with  
orders to the army to rest and refresh them-  
selves, to be the more prepared for action: sev-  
eral choice battalions being ordered out in the  
mean time to look after the fire, and to make a  
road over the ruins. The Jews being now har-  
rassed and fatigued, remained quiet during this  
day: but the day following, when they had ga-  
thered strength, and taken heart again, they made  
a desperate sally about eight o'clock in the  
morning, through the eastern gate, upon the  
guards of the outward temple. The Romans  
stood the first shock like a wall against them,  
under the cover of their bucklers, with great  
resolution: but their firmness would not have  
lasted long against such fierceness and numbers,  
if Titus, with a select body of horse, (who saw  
the action from Antonia) had not come season-  
ably up to their relief, before they gave ground.  
The Jews shrank, upon this charge; and the  
Romans breaking in upon the front, the rest  
betook themselves to flight: and then the  
Romans drawing off, the Jews rallied and  
came on again. At this rate they took their  
turns interchangeably, one after another, victory

inclining to both sides, till about eleven o'clock, when the Jews were forced into the temple, and shut up there. Titus, upon this, withdrew to Antonia, with a resolution to attack the temple with his whole army the next morning. But the fatal day was now come : the tenth of the month of August, and the very same day on which it was formerly burnt by Nebuchadnezzar the king of Babylon. This however, was a conflagration which the Jews brought upon themselves ; for Titus had no sooner left them in quiet, than the Jews made a sally upon the Roman guards, as they were at work, by his order, to extinguish the fire : who put the Jews to the rout, and pursued them to the temple.

There was at this time a certain soldier, that without any pretence of authority, for so impious a deed, took upon him to act, as he said, by the inspiration of a divine impulse. He mounted upon the shoulders of one of his comrades ; and then cast a flaming brand into the golden window that looks toward the apartments on the north side of the temple. The place took fire immediately, which raised such an outcry among the Jews, that all hastened to their relief ; for this was not a time to be sparing of their lives or their persons, when they saw the only thing that had made life precious to them endangered. The news of this conflagration being brought to Titus,

just as he was laying himself down to rest after the fatigue of the combat, he leapt up, and immediately taking his chariot, hastened to the temple, to try what he could do toward extinguishing the fire. His great officers followed him; and the legions after them, in such a confusion, as is but natural when a prodigious multitude acts without discipline. Titus did all that could be done by words and signs, to have the flames extinguished; but it was all in vain, for the greater noise drowned the less; and they were as blind to the signs and motions of his hand, as they were deaf to what he said. Neither were the soldiers governed either by menaces or commands; but followed the dictates of rage and passion: some were trampled upon, and squeezed to death in the crowds; others fell among the burning ruins of the galleries over the porches; and it was the same thing, whether they overcame or were overcome. The common soldiers in the temple pretended, in excuse of their disobedience, that they could not hear their commander's orders; and they that followed, gave the word forward to throw fire. The Jews, in fine were unable to prevent the progress of the flames; and which way soever they turned themselves, they saw nothing but blood and destruction. As for the poor people, the sickly, and the unarmed, the Romans put them to the sword wherever they found them: mountains of dead

bodies were piled up about the altar, and streams of blood flowing down the stairs; with numbers of miserable creatures weltering in their own gore.

When Titus saw there was no restraining the fury of his soldiers, and that the fire gained every day more and more upon him, he took some of his chief officers along with him into the inner temple; where, upon a strict examination of matters, he found the glory and magnificence of the place, even to exceed the fame of it. But Titus observing, that the fire had not as yet taken the sanctuary; and hoping that it might not be yet too late to save the holy place; he started up, and in his own person earnestly besought his soldiers to do their utmost to put a stop to the fire; giving it in charge also to Liberalis, a centurion of his guards, to restrain them. But with an ungovernable rage, and fondness for war, neither fear nor respect was able to keep them within the compass of their duty. There were others again, that had their desires set upon the booty; not doubting, when they saw the doors plated with gold, but they should find the inside filled with hidden treasure. While Titus was so very intent upon saving the temple, one of the soldiers at the same time set fire to some of the door-posts: whereupon Titus and his captains were forced to withdraw out of distance of preventing the mischief: so that the

temple was destroyed in despite of every effort he could make to hinder it.

The desolation that ensued makes the heart bleed : it was the ruin of the most wonderful fabric that was ever seen or heard of, both for structure, size, state, magnificence, the honour of religion and of holy things. It is most remarkable also, that this second conflagration should so exactly answer the very day and month of the former under Nebuchadnezzar as is said already. We reckon from the beginning of the first temple by Solomon, to the destruction of this in the second year of Vespasian, eleven hundred and thirty years, seven months and fifteen days : and from the building of the second temple by Haggai, in the second of Cyrus, we account six hundred thirty nine years, and forty-five days.

When the temple was now in flames, the soldiers began to plunder, and slew every one they met, without any respect either to age or sex ; both young and old, sacred and profane, priests and laity ; in short men of all conditions were equally involved in the common calamities of the war : and whether they resisted or submitted ; whether they continued their opposition or begged for quarter, all fared alike. As the fire advanced, the crackling of the flames was mingled with the groans of the dying and the shouts of the combatants, and between the

depth of the hill, and the extent of the conflagration, the whole city seemed to be but one continued blaze. The flames were so impetuous and violent, that the very mountain which the temple stood upon, looked as if it had been one body of fire from the bottom; and the blood ran on all sides; for the number of the slain greatly exceeded that of those that did the execution. Indeed the ground was covered with carcases, and the soldiers pursued the living over the bodies of the dead: but in the end a band of the Jews beat back the Romans; and having forced their way into the outward temple, made their escape into the city, and the rest of the multitude got into the outward porch.

In this combat a great many priests were engaged, who made use of their knives and other instruments of sacrifice as weapons; but when they saw that all was ineffectual, and that the fire still advanced upon them, they sheltered themselves for a while under a thick wall. Some of them, indeed, might have saved themselves by going over to the Romans, but they chose rather to stand or fall with their companions, and so perished in the flames.

When the Romans found that the temple itself was laid in ashes, they made no effort to save the adjoining buildings, but set fire to all at once, as the gates and the galleries, &c., save

only one on the east side and another on the south, though these likewise, not long after, followed the fortune of the rest. They burned also the treasury and the wardrobe, with jewels, money, and rich habits to an incredible value; for this place had been the depository of a great many precious articles.

There was now gotten together into one gallery without the temple that was yet standing, a mixed multitude of women, children, &c. to the number of near six thousand persons; but, before Titus could give any orders, the soldiers had set the place on fire, and blocked it up so closely that many were burned to death, whilst others cast themselves headlong down the ruins, so that not one of them came off alive.

The occasion of this mischief was a certain impostor, who pretended to deliver a message from Almighty God, that day, to the people and, to this effect, he commanded them, in the name of God, to go immediately up to the temple, with an assurance that they should there receive an infallible proof of his divine favour and protection. This was a common practice of the factions, to pretend revelations to keep the credulous multitude firm against all dangers, and to secure them from deserting. Besides men in adversity are apt to hope the best, especially where they are promised relief,

though it be but upon the credit of a false prophet.

The Jewish troops having, as we have said, fled into the city, and the temple and every thing about it being still in a blaze, the Romans lodged their ensigns against the eastern gate, where they offered sacrifice, and, with great shouts and acclamations, proclaimed Titus emperor. They got so prodigious a booty that gold in Syria was thereupon reduced to half price.

There was a child, belonging to one of the priests, upon the wall, who begged of the Roman guards to give him a sup of drink to quench his thirst; which they freely gave him, out of tenderness both to his age and to his necessity, upon promises of good faith on both sides. The child accordingly went down and drank, and then filled a flagon that he carried along with him, and made such haste back with it to his friends that the guards could not overtake him. The Romans charged the boy with breach of the agreement; but he pleaded for himself that he had asked only for liberty to fetch the water, and had not promised to continue with them when he had it, and consequently had broken no condition. They found the defence so just that they were very well satisfied to pass it over.

When the priests had stayed five days longer upon the wall, they were forced to come down

and surrender themselves, being no longer able to bear the tortures of hunger. The guards took them to Titus, where they cast themselves at his feet for mercy; but his answer was, they should have thought of that sooner; for now that the temple was gone, they and their temple should be inseparable. Upon this, he ordered them to be put to death.

The heads of the faction finding themselves pressed at all hands, and so surrounded that it was impossible to escape, proposed a conference with Titus, who generously assented to it, partly at the instance of his friends, in hope that the Jews might be brought to better terms for the future. He accordingly took his stand at the west side of the inner temple, near the gates that lead into the gallery; and there was a bridge of communication between the temple and the upper town, which at this time parted the Romans and the Jews. The soldiers gathered together on both sides about their generals; the Jews, on the one hand, to learn what hopes they had of pardon; and the Romans, on the other, out of curiosity to see how Titus would receive them: who in the first place commanded peace and silence, and that his men should forbear shouting; after which he delivered his mind to them by an interpreter, giving them to understand that if they laid down their arms and surrendered themselves prisoners, he would spare

their lives. The faction, however, returned him this answer: "That they could not deliver themselves up upon any promise or assurance he could give them, because they were under an oath to the contrary; but they were ready to depart, if he pleased, with their wives and children, into the desert, and to leave the town to the Romans." Titus, however, was so much displeased to see prisoners giving law, and imposing conditions upon the conquerors, that he presently caused proclamation to be made, "That no Jews should presume, for the future, to make any further application for either protection or quarter; but that they might now defend themselves by arms as well as they could, for he was resolved to govern himself by the rules of war." So the soldiers had leave given them to fall on with fire and sword, and make their best of the spoil of the city. There was nothing done that day; but the next morning they set fire to the register-office, the castle, the council-chamber, and a place called Ophias; and so the fire went on to queen Helen's palace, in the middle of the mount, carrying all before it, together with the dead bodies with which the houses and streets were crowded.

The Jews, however, were not a people to repent of the mischief which their desperate obstinacy was producing. The burning of the

city was to them, they said, a spectacle of joy; for, as matters stood they were ready to welcome death itself with comfort: for now that the people were wasted, and almost totally cut off; the temple burnt to ashes, and the town in a flame, there was nothing left for the Romans who were to come after them, to rejoice for.

But while affairs were in this situation Josephus did all that was in his power to save the miserable remains of a ruined and desolated city; dividing himself in his applications, between invectives against the infamous inhumanity of the one side, and seasonable encouragements and good counsels to the other: but it produced no effect; for the Jews were both bound by their oath, and as good as besieged by the overpowering number of the Romans; beside, that their swords were now used to blood and slaughter.

In this distraction the Jews scattered themselves all over the city; hunting, and watching up and down in the ruins, vaults, and elsewhere, for deserters, who had concealed themselves for the purpose of going over to the Romans. They took a great many of them, and killed all they took; for they were too weak to try to escape; and of all deaths, famine was the most frightful and ghastly. There were several that went over to the Romans, without either the hope, or the desire of any other mercy from

them, than what they promised themselves in the exchange of one death for another: in fact the streets from one end of the city to the other, were covered with the dead bodies of those who had died by the sword or by famine.

The last hope of the tyrannical faction, was in the recesses of sinks and privies, vainly expecting that they might lie concealed there till all should be over, and the Romans gone; and that then they might make their escape; not considering that there is no hiding place from the all-seeing eye of Justice. The Jews that were possessed of these subterranean retreats, did more mischief than the Romans by the fire; killing and robbing all they could meet who came for sanctuary to those caverns; indeed such was their necessity, that I verily believe, if the siege had continued, the living would have been inhuman enough to eat the flesh of the dead.

The upper town was built upon such craggs and precipices, that Titus found it utterly impossible to gain it without new mounts: so that upon the twentieth of the month of August, he began to erect them. Carriage was extremely dear and troublesome, (as has been already mentioned); for the materials were all cut down for the former works, within a hundred furlongs of the town. The four legions threw up a mount on the west side of the town over

against the palace-royal : the auxiliaries cast up another toward the gallery and bridge, and a fort which Simon had built in his war with John, known by the name of Simon's Tower. At this time the Idumæan officers, commanding a body of auxiliaries who had hitherto continued faithful to the Jews, began to consult how they might get over to the Romans, and sent five deputies with a tender of their service to Titus, and a petition for mercy in the name of the rest. This was, indeed, a late submission ; but Titus, upon an opinion that Simon and John would never hold out after such a defection, sent the deputies back with a promise of their lives, for he looked upon the Idumæans as the most considerable part of their army. This plot had in the mean time been discovered, and Simon caused the five deputies immediately to be put to death, and their leaders imprisoned ; reckoning James the son of Sosas for the chief. And though much could not be expected from the common soldiers, now the officers were gone ; the rest of the Idumæans were kept under a stricter guard : though it did not prevent numbers from deserting. There were many cut off, it is true ; but more escaped : and they were all received, for Titus had too much generosity and good nature to press his former prohibition to the utmost rigour ; and even the very soldiers

themselves, were sated with blood. As for the common people (which were all that were now left) they were sold with their wives and children, like beasts in a market; and at very easy rates too, and but few purchasers. Titus reflecting upon this, and upon his own proclamation, forbid any more Jews to come over to him singly; out of a desire to save as many of them as he could: he was now pleased to dispense with his own order, and to receive as many of them, one by one, as presented themselves: but with supervisors over them, to distinguish the good from the bad, and to deal with them according to their merits. Vast numbers of them were sold, nevertheless above forty thousand were set at liberty by Titus, to go whither they would.

The works being now finished, on the seventh of September, (having been eighteen days erecting) the Romans advanced their machines; upon which that part of the faction which despaired of holding out, quitted the walls, and withdrew to the castle; others took refuge in sewers and vaults: but the more resolute stood their ground, and made head against those that were to manage the battery: the Romans all this while being superior to them, both in strength and number; besides the advantage of being elated with success against a despairing, and an unfortunate people. Whenever they

took notice of any flaw in the wall or that any of the turrets gave way to the engines, the defendants immediately moved away as fast as they could: insomuch that Simon and John themselves were seized with terror; and fled, even before the Romans were come within reach of doing them any hurt. They made an attempt, indeed, upon the wall of circumvallation which the Romans had raised about the town, and effected a breach in it; with a resolution to fall upon the guards, and make their escape: but perceiving, when they expected to be seconded, that their friends had all forsaken them, they retired in confusion. Various also were the rumours to which their fears gave rise. One brings news that the whole wall to the westward was overthrown; others, that the Romans were just at the foot of it: some, that they were entered, and were actually in possession of the towers. Whatever they feared, they saw; falling prostrate on their faces, and bemoaning their follies, as if they knew not which way to turn themselves.

The power of God on the one hand, and his goodness on the other, was very remarkable on this occasion; for the faction ruined themselves, by quitting those holds, of their own accord, which could never have been taken but by famine: and this after the Jews had spent so much time to no purpose in defending other-

places of less strength. By this means, the Romans became masters of three impregnable forts, which could have resisted any assault: for they were proof against all battery.

Upon Simon and John's quitting these towers; under the influence of a mistaken judgment, they hastened away to the vale of Siloa, where they took breath awhile: and after some refreshment, made an assault upon the new wall there: but so faint and weak were they, that the guards easily beat them off; for between fatigue, despondency, dread, and misery, their strength failed them.

The Romans being now possessed of the walls, planted their colours upon the towers with outcries and shouts of joy, to find the end of the war so much easier than the beginning: if indeed the war was at an end, as they had every reason for supposing.

The soldiers now broke loose all over the town up and down, in the streets, with their swords drawn; killing all that fell in their way without distinction; and burning entire houses, and whatever was in them, in one common flame. In several places, where they entered to search for pillage, they found whole families dead, so that horrified by a spectacle so distressing, they came out again empty handed; but the compassion they had for the dead, gave them no tenderness for the living; for they

stabbed every man they met, till the narrow passages and alleys were choaked up with carcases: so that the channels of the city ran blood, as if it had been to quench the fire. In the evening, they gave over the slaughter, but it was only to resume the burning of the city.

The eighth of September put an end to the conflagration of Jerusalem, of which city it may be said, that, if all the blessings it had ever enjoyed from its foundation, had but been proportionate to the calamities it suffered in this seige, it would have been undoubtedly the envy of the world.

While Titus was engaged taking a view of the ruins of this glorious city; the works, the fortifications, and especially the turrets, which the Jews had so rashly abandoned: and contemplating the height, dimensions, and situation of these towers; the design, workmanship, and curiosity of the fabric; with the wonderful contrivance of the whole: he let fall this expression “If God had not fought for us, and “with us, we could never have been masters “of these forts. It was God that assisted us, “and God that fought against the Jews; for “this was not an undertaking to be compassed “with human hands or machines.” When he had said this, and a great deal more upon the same subject, it was his next care to set all the prisoners at liberty whom the faction

had left in the towers; and afterwards, upon the razing and demolishing of the city, to preserve those turrets as a monument of divine favor; without whose assistance he could never have accomplished what he did.

The soldiers being now quite exhausted with slaughter, and having a great deal more of the work yet to do, Titus ordered his men to give quarter to all except those that they found armed, or in a posture of resistance. But the soldiers went beyond their commission, and put the aged and sickly to the sword promiscuously, with their companions; and for those that were strong and serviceable, they shut them up in the temple, in the women's quarter; Titus appointing Fronto one of his friends and freemen, to inform himself of the people, and to treat them as they deserved. As for the faction, he had them all put to death: but the men of comely and graceful persons, and in the prime of their youth, he reserved for his triumph; sending away all others above seventeen years of age, in chains into Egypt, to be employed in servile offices and drudgery: besides a number of others who were distributed up and down the provinces for the use of the theatres as prize fighters or gladiators; in addition to which he ordered all under seventeen to be sold as slaves.

In the mean time, while the prisoners were under Fronto's charge, there were eleven thou-

sand of them starved to death, owing partly to the inhumanity of their guards, who would give them no food; though in truth, the mouths were too many for the provision.

The number of prisoners in this war was ninety seven thousand; and the number of the dead eleven hundred thousand; the greater part of them Jews by nation, though not natives of Judea. In order, however, that the reader may give credit to this statement, it should be mentioned, that the ordinary population of the city would not have allowed of such great numbers; but at the time of the siege it was unusually crowded: for there was then a general meeting at Jerusalem, gathered together from all quarters to celebrate the feast of the passover; who were there surprised into a war. There was so prodigious a multitude, and they so straitened for lodgings, that the crowd first brought the plague into the town, and this quickly made way for a famine. Not but that the city was abundantly capable of entertaining so vast a body of people, if the calculation of Cestius be admitted: it was as follows.

Nero had so great a contempt for the Jews, that Cestius made it his suit to the high priest, to devise some way of numbering the people: and this he did from a desire to persuade Nero that the Jewish nation was not so despicable as he imagined; so that the time chosen by the

Jews to enter upon the computation, was at the celebration of their Paschal Feast: when offering up sacrifices according to custom from the ninth hour of the day to the eleventh, which sacrifices as we learn from Scripture were eaten afterwards in their families, by ten at least, and sometimes twenty to a lamb: they then reckoned two hundred and fifty-six thousand and five hundred oblations; which, at the rate of ten to a lamb, amounted to two millions and five hundred and fifty-six thousand persons; all healthy and sound: for neither lepers, nor people labouring under any malignant distempers, were admitted to any part in this solemnity: no more were any strangers, but what came thither for religion. So that, this mighty concourse of people from abroad before the seige, was afterwards, by the righteous providence of God, cooped up in the city as in a prison: and the number of the slain in that siege was the heaviest judgment of the kind that ever was heard of. Some as already mentioned were killed openly; others kept in custody by the Romans, who searched the very sepulchres and vaults for them, and put all they found alive to the sword. There were upwards of two thousand, that had either laid violent hands on themselves, or killed one another by consent; beside those that perished by the famine. Indeed the putrid corruption of the dead bodies sent forth a vapour sufficient

to infect as many as came within the reach of it. Some were not able to endure it, and went out of the way; others had their hearts so set upon booty, that they rifled the very carcasses, and trampled upon the dead bodies as they lay. But avarice hesitates at nothing. They brought forth also several prisoners also whom the two tyrants had left in chains there; for they kept up their cruelty to the last: but justice overtook them both in the end; for John, and his brethren in the vaults, were now driven by the distress of hunger, to beg that mercy of the Romans, which they had so often despised: and Simon, after a long struggle with an insuperable necessity, delivered himself up: the latter being reserved for the triumph, and John made a prisoner for life. The Romans, after this, burnt the remainder of the city, and threw down the walls.

Thus Jerusalema was taken, and utterly destroyed, in the second year of Vespasian, and on the eighth day of the month of September.

Titus now ordered his soldiers to lay the temple level with the ground; not leaving one stone upon another, and of the city to leave nothing standing, but the three famous turrets, Phasael, Hippicos, and Mariamne, that over-topped all the rest; and a piece of a wall to the westward of the town, where he designed to place a garrison: the towers to remain as so many monuments

to posterity, of the power and conduct of the Romans in the conquest of so strong a city. This order was punctually executed; and all the rest laid so flat, that the place looked as if it had never been inhabited. This was the end of a mad and a seditious people: and this was also the end of the most glorious city of the universe.

When Titus had thus completed the conquest and destruction of Jerusalem, he left the tenth legion, with some troops of horse, and companies of foot encamped upon the ruins as a garrison, to keep the surrounding country in subjection. The twelfth legion he sent away to the river Euphrates, which borders the countries of Cappadocia and Armenia; and reserving the fifth and fifteenth legions to attend upon himself, set out to make a tour through Syria; intending to entertain each of the towns through which he should pass, with magnificent shows; and to exhibit his captives, and the treasure he had taken; in order that he might thereby exalt the Roman character, and spread abroad the terror of their name.

We should not think it necessary to follow him in his progress through this region, if it were not connected with the sufferings of the Jewish people. At Cesaria, some of his captives were exposed to wild beasts, and others compelled to fight one against the other, in

troops, to afford a barbarous amusement to the people; the number who were thus slain in honour of his brother Domitians birth day, being no less than two thousand five hundred. At Berytus also, another city which he visited, he kept his father's birth day with still greater splendor and magnificence, and a more profuse and cruel sacrifice of his wretched prisoners.

The next place which he approached in his triumphant progress, was Antioch: the people being transported with joy at his coming, and pouring out of the town in multitudes to meet and welcome him. Here, however, an opportunity was offered him, for shewing that, however cheap he estimated the blood of his prisoners, whom he had taken in arms against him, he felt no hostility against those Jews who had taken no part in the late war; for the inhabitants of this place entreating him to publish an edict, banishing all Jews out of their city; which it was falsely said they had made an attempt to burn; he prudently answered, that their country to which they could return, being now laid waste, there was no place that could receive them; and therefore humanity required that they should be protected. They then requested him to deprive the Jews of their former privileges; but neither would he consent to this, unless their conduct deserved such a punishment;

he therefore left them in the same state he had found them.

On his return to Jerusalem, he found that Terentius Rupes, his commander, had actually torn up with a ploughshare, the foundations of the temple, remarkably fulfilling the prophecy which foretold it : "Therefore shall Zion for your sake be ploughed as a field; and Jerusalem shall become heaps; and the mountain of the house as the high place of the forest" (Micah ii. 12.) Indeed, so complete was the desolation, that Eleazer, a Jew of note, who survived the calamities of the seige, said to his countrymen, "What is become of our city, " which was believed to be inhabited by the "Most High? It is rooted from the very "foundation; and the only monument that is "left, is the camp of those who destroyed it, "still pitched upon its remains. Some unhappy old men sit over the ashes of the temple; "and a few women survive the destruction of "all they held dear, only to experience greater "calamities." Even Titus himself, when he saw the ruin, could not but compare in his own mind, its former with its present condition; that a short time before it contained the most glorious pile of buildings in the world; and now was a heap of rubbish; and so far from seeking to raise his reputation upon such a

calamity, he could not but lament the circumstances which forced him to such an extremity.

His passage to Rome, was as fair and prosperous, and his reception as honourable as he could wish: Vespasian with a multitude of the citizens, coming out to meet him, and offer their congratulations for his safe return. Some days after, the Senate decreed, that the Emperor and his son, should have a triumphant entry; which was an honour conferred by the Romans upon their generals, after the successful termination of a war; and deserves mention in this place, from the circumstance, that the captives and the spoil were led in procession, for the gratification of the people.

Upon the moving of the triumph at break of day, the troops with their officers having taken a position outside the town at one of the gates; Vespasian and Titus stood forth with laurel crowns upon their heads, and purple robes, after the manner of their country; and advanced to the place where the senate, the nobility, and knights, were waiting to receive them. A throne had been erected before the gate, seated on which, they received the acclamations of the people. Vespasian then rose, and silence being procured, he briefly recounted the events of the war, and dwelt upon the importance of the victory. They then proceeded to the triumphal gate, where they put on their robes of

triumph, and advanced through the streets of the city, followed by their train of attendants, and by the army.

It would be difficult to describe the magnificence of this pageant, or the various objects which were exhibited to the gaze of the people. Then were exhibited the choicest works in gold, silver, & ivory ; Babylonish embroideries, jewels, and precious stones: some set in golden crowns, and others displayed in different ways. Those who carried these things, were all dressed in cloth of gold and purple; nay, even the prisoners themselves who were led along, were decked out in sumptuous clothing, to disguise the misery of their condition, and the marks of dejection which they had in their countenances. No part of the spectacle however, was more admirable than the various machines, which represented the different actions of the war: one exhibited the appearance of a fruitful country laid waste; another, that of an army in flight, the enemy pursuing and cutting down the hindmost; another the walls of a city battered to the ground; another, a city taken by assault, the conquered begging for quarter—houses burning and temples in ruins; the whole a lively image of the sufferings of the Jews; and of the war, which Titus had led to a successful issue.

The representation of the Roman fleet came

next; and then the spoils that were taken from the conquered, the most remarkable of which, were the golden table, and the golden candle-stick, from the temple. This latter was a kind of pillar, from which, as from a stem, proceeded branches, and at the extremity of each, a lamp; the number seven, intimating the veneration of the Jews for their sabbath or seventh day. After this came the copy of the Jewish law, followed by certain images of victory, wrought in ivory and gold; and last of all, Vespasian and his two sons, Titus and Domitian —the two former in a chariot, drawn by white horses; and Domitian on horseback by their side. In this order they proceeded to the temple, where they waited until news should be brought that the enemy's general was put to death—This was Simon Gioras, who was led through the forum or market-place, with a rope about his neck, and put to death, according to the practice amongst the Romans. When this was over, the whole place resounded with shouts and acclamations; and the assembly being dismissed, the day was passed in feasting and rejoicing for the victory which they had obtained over their enemies; and for the assurance which it gave them, of peace and tranquility.

The triumph thus ended; Vespasian erected a temple to commemorate the peace which

prevailed over the world. It was as costly and magnificent as money could make it but the most remarkable circumstance connected with it, was the short time in which it was built. In the temple he deposited the golden table and the candlestick, as the trophies of the war, which he valued most. The book of the law, and the purple robes belonging to the sanctuary, were lodged with great care and reverence in the Palace.

#### END OF THE HISTORY.

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We have thus seen the fulfilment of that prophecy, which announced that the Jews were to be led away captive of the Gentiles; and to this day, they are dispersed over the face of the habitable earth. Another prediction had declared, that Jerusalem was to be trodden down of the Gentiles, until the times of the Gentiles should be fulfilled; and a brief account of its subsequent history and present state, will shew us, that ever since, it has been in subjection to some Gentile nation.

The first who rebuilt Jerusalem, though not extacy on the same site as before, was Elius

Adrian, the Roman Emperor, who called it after his own name, Ælian, and placed in it a Roman colony; and dedicated a temple to his heathen deity, in the room of the temple of the true God. While he was visiting the eastern parts of the empire, he came to Jerusalem, forty seven years after its destruction by Titus, and found the city all levelled with the ground, and the temple trodden under foot, except a few houses; and he then formed the resolution of rebuilding it; but his design was not put into execution, till towards the latter end of his reign. The Jews, naturally of a seditious spirit, were inflamed, on this occasion, into open rebellion, to recover their native city and country out of the hands of the heathen: and they were headed by a man called Baichohab, a robber and a murderer. They were successful in their first enterprises through the neglect of the Romans, and made themselves masters of Ælian or the New Jerusalem, and massacred or chased from thence the heathen inhabitants. Their triumph however was of short duration, for the Romans returning in force, laid siege to Ælian and took it by storm; it was entirely consumed: the Jews throughout the whole region, being every where subdued with great slaughter; fifty of their strongest castles, and nine hundred and eighty-five of their best towns being sacked and demolished: five hundred

and eighty thousand men falling by the sword in battle; besides an incredible multitude who perished by famine and sickness and fire, so that now the whole of Judea was desolated; whereas the calamities inflicted by Titus had been chiefly confined to Jerusalem and the district adjoining. The Jewish writers themselves, reckon that double the number of Jews were slain in that war than came out of Egypt, ( 600,000 men ). and, that their sufferings under Nebuchadnezzar and Titus, were not so great as what they endured under the Emperor Adrian. This sovereign now completed his design; rebuilt the city; re established the colony; ordered the statue of a hog in marble, to be set upon the gate that opened towards Bethlehem, in derision of their religious scruples, and published an edict strictly forbidding any Jew under pain of death, to enter the city or so much as look upon it at a distance.

In this state Jerusalem continued, being better known by the name of Aelia, till the reign of the first Emperor, Constantine the Great. The name of Jerusalem had in the mean time, grown into such disuse, and was so little remembered or known, especially among the heathen, that when one of the martyrs of Palestine who suffered in the persecution under Maximin, was examined of what country he was, and answered of Jerusalem, neither the governor of

the province nor any of his assistants, could comprehend what city it was or where situated. But in Constantine's time it began to resume its ancient name, and this emperor enlarged and beautified it with many stately edifices and churches.

Upon this the Jews, who hated and abhorred the Christian religion as much or more than that of heathenism, assembled again to recover their city and rebuild their temple; but the emperor with his troops repressed their vain attempt; and having with great severity, ordered their ears to be cut off, and their bodies to be branded as rebels, he dispersed them over all the provinces of the empire, as so many fugitives and slaves.

The laws of Constantine and of his son and successor Constantius, were likewise in other respects very severe against the Jews; but the Emperor Julian, called the Apostate, the nephew of Constantine and successor of Constantius, was more favourably inclined towards them: not that he really liked the Jews, but he disliked the Christians, and out of hatred to the Christian religion resolved to re-establish the Jewish worship and ceremonies. Our Saviour had said, that Jerusalem should be in the possession of the Gentiles, and Julian determined to defeat the prophecy and restore the Jews. For this purpose, he wrote

kindly to the whole body or community of the Jews, expressing his concern for their former ill-treatment, and assuring them of his protection from future oppression; and concluded with a promise, that when he should have finished the Persian war, which he was then about to enter upon, he would rebuild the holy city, Jerusalem, restore them to their habitations, live with them there, and join with them in worshipping the great God of the universe. His zeal even exceeded his promise, for before he set out from Antioch, on his Persian expedition, he proposed to begin with rebuilding the temple of Jerusalem with the greatest magnificence. He assigned immense sums for the building. He gave it in charge also to Alypius of Antioch, who had formerly been his Lieutenant in Britain, to superintend and hasten the work. Alypius, accordingly, set about it vigorously, and the governor of the province assisted him in it.— Workmen were collected from all quarters, and short-sighted man might have supposed that our Saviour's prediction was about to be falsified: but vain as well as impious the attempt to contend with the Most High! Julian himself never returned from that war, in which he spoke of his success as certain; and before his death he had been informed of the extraordinary manner in which his design had been

frustrated at Jerusalem. No fact is more unquestionably authenticated than that the work was miraculously interrupted. Horrible balls of fire burst forth from the very place where they were laying the foundations, rendering it impossible for the workmen to approach the place. Nay, many of them were severely burnt, as they fruitlessly endeavoured to resume the work; and these, and other prodigies, continued to terrify the spectators, till the enterprise was finally laid aside. What a signal providence it was, that this should prosper no more than other attempts; and that rather than prophecies should be defeated, a miracle was wrought which affrighted both Romans and Jews, and forced them to desist. The interposition certainly was as providential as the attempt was wicked; and the account here given is nothing more than what Julian himself and his own historian have testified.—“He thought,” says Ammianus Marcellinus, “of building, at a vast expense, the formerly magnificent temple of Jerusalem, which with difficulty was destroyed, after many ruinous battles, in a siege under Vespasian, and afterwards under Titus. He gave the charge of preparing for and hastening on the work to one Alypius of Antioch, who formerly had been his Lieutenant in Britain. When Alypius, assisted by the governor of the province,

was vigorously engaged in this business, frequent balls of fire, bursting out from the ground, and burning sometimes the workmen, rendered them unable to approach the place. In this manner the element of fire constantly opposing them, the undertaking was laid aside."

Julian was the last of the heathen emperors. His successor, Jovian, made it the business of his short reign to undo, as much as possible, all that Julian had done; and the succeeding emperors were for repressing Judaism in proportion as they were zealous for promoting Christianity. Adrian's edict was revived, which prohibited all Jews from entering into Jerusalem, or coming near the city, and guards were posted all round to enforce the observance of it. This was a very lucrative station to the soldiers, for the Jews used to give money to come and see the ruins of their city and temple, and to weep over them, especially on the day whereon Jerusalem had been taken and destroyed by Titus and the Roman army. It does not appear that the Jews had ever the liberty of approaching the city except by stealth, or bribery, as long as it continued in subjection to the Greek Emperors. In the early part of the seventh century, and in the beginning of the reign of the Emperor Heraclius, it was taken and plun-

dered by Chosroes, King of Persia, and the greatest cruelties exercised upon the inhabitants. Ninety thousand Christians are said to have been sold and sacrificed to the malice and revenge of the Jews. But Heraclius soon repelled and routed the Persians, rescued Jerusalem out of their hands, and banished all Jews, forbidding them, under the severest penalties, to come within three miles of the city.

Jerusalem was hardly recovered from the depredations of the Persians, before it was exposed to a worse evil by the conquering arms of the Saracens. It was in the beginning of the seventh century that Mahomet pretended that he was a prophet, and had authority to propagate a new religion; and as his followers gradually increased in number, enticed, probably, by the encouragement he gave to the indulgence of the passions, by the exterminating war he made on all who would not join his standard, and by the assurance he gave to his deluded soldiers, that those who fell in battle on his side would thereby obtain an unfailing passport into heaven, this false religion spread itself through the continent of Asia.—Mahomet himself conquered some parts of Arabia. His successor, Abubeker, broke into Palestine and Syria. Omar, the next Caliph, was one of the most rapid conquerors who ever

spread desolation over the face of the earth. His reign was of no longer duration than ten years and a half, and in that time he subdued all Arabia, Syria, Mesopotamia, and Egypt.—His army invested Jerusalem. He came thither in person; and the Christians after a long siege, being reduced to the greatest extremities, in the year of our Lord 637, surrendered the city upon capitulation. He granted them very favorable conditions; he would not allow any of their churches to be taken from them, but only demanded of the Patriarch a place where he might build a mosque. The Patriarch shewed him Jacob's stone, and the place where Solomon's temple had been built. This place Omar himself began to prepare, and his efforts were seconded by the principal officers of his army, so that it was in this place the first mosque was erected in Jerusalem.

Omar, the conqueror of Jerusalem, is by some authors said to have died there, being stabbed by one of his slaves at morning prayers, in the mosque which he had erected.—Abdolmelik, the twelfth Caliph, enlarged the mosque at Jerusalem, and ordered the people to go thither, instead of going, as before, to the tomb of Mahomet at Mecca, in Arabia; so that in a short time the Musselmen, or followers of Mahomet, were seen repairing to Jerusalem for the purposes of devotion.

In this manner "the Holy City" was transferred from the possession of the Greek Christians into the hands of the Arabian Musselmen, and continued in subjection to the Caliphs till the latter part of the eleventh century, that is, above four centuries. At that time a new race from the interior of Asia, called the Turks, had made themselves masters of Persia, had usurped the government, but at the same time adopted the religion of the country, which was the Mahometan; and being firmly seated there, they extended their conquests as far as Jerusalem and beyond it. They drove out the Arabians, and despoiled the Caliphs of their power, keeping possession of it, till, being weakened by divisions amongst themselves, they were expelled in their turn by the Caliph of Egypt. This latter sovereign, perceiving the divisions and weakness of the Turks, advanced to Jerusalem with a great army, and the Turks expecting no succour, presently surrendered it to him. But though it thus changed masters, and passed from the Arabians to the Turks, and from the Turks to the Egyptians, yet the religion professed there was still the same, the Mahometan being authorized and established, and the Christians obliged to pay a sum of money annually for permission to exercise theirs.

The Egyptians enjoyed the conquest but a

short time, for in the same year that they took possession of it, they were dispossessed again by the Franks, as they are generally called, or the Latin Christians, who, under the name of Crusaders, or Champions of the Cross, assembled from different parts of Europe, and marched into Asia, for the purpose of wresting "**THE HOLY CITY**" from the hands of the infidels. Peter the Hermit, of Amiens, in France, had gone on a pilgrimage to Palestine, and having there witnessed and shared in the distresses and persecutions which the Christians suffered from the Mahometans; he represented them on his return in such pathetic terms, that, by his instigation, the West was stirred up against the East, Europe against Asia, for the retaking of Jerusalem, and for the recovery of the Holy Land. It was the mistaken opinion prevalent at that day, that what they considered a meritorious object, justified the means by which that object was pursued, and that, could they but plant the standard of the cross where our blessed Redeemer had suffered for the sins of the world, they might violate the last commandment which he had left with mankind, that they should love one another. Young and old, men and women, kings, nobles, peasants, and mechanics, all were eager to engage in what they called a holy war; forgetting that the

Christian religion inculcated peace and good brotherhood instead of enmity and slaughter. Some assert that the number of those who went upon this expedition amounted to above a million, whilst they who make the lowest computation affirm, that there were at least three hundred thousand fighting men.

After some losses and some victories, this immense army sat down before Jerusalem, and after a siege of five weeks took it by storm, on the fifteenth of July, in the year of our Lord 1099, and all who were not Christians they put to the sword. They massacred above seventy thousand Musselmen, and all the Jews that were in the place they gathered together and slew; burning, and otherwise destroying, all the spoil that was found in the mosques, which was of inestimable value.—Godfrey of Boulogne was chosen king, and there reigned nine kings in succession, and the kingdom subsisted eighty years, till the year of our Lord 1187. when the Mahometans regained their former dominion.

At that time Saladin, a native of the country which lies beyond the river Tigris, having acquired great renown as a general, subverted the government of the Caliphs in Egypt, and caused himself to be proclaimed Sultan. Having also subdued Syria and Arabia, he formed the design of besieging Jerusalem, and of put-

ting an end to that kingdom. He marched against it at the head of a victorious army, and finding the place ill prepared for defence, he was able in fourteen days to make a breach in the walls, and to plant upon them his victorious banners. What might have been the result of this assault to the besieged it is difficult to say. An indiscriminate slaughter would have doubtless followed, if a desperate and successful struggle of the Christians had not reminded him that his victory was not yet secure, and that despair might make it more difficult than he at first expected. He consented therefore to accept the surrender of the city and to spare the lives of the inhabitants. The Greek or Oriental Christians he permitted to live under his dominion, but the Franks, or Western Christians, were compelled to depart to Tyre, or other places on the sea coast which were in possession of their countrymen; and it was required that both those who were to depart, as well as those who remained, should ransom their lives at the price of ten pieces of gold for each man, five for each woman, and one for each child. Those who should be unable to purchase their freedom at this rate being condemned to perpetual slavery. The rigour of these conditions were afterwards, however, relaxed; he accepted thirty thousand pieces of gold for the ransom of seven thousand poor—three thousand

more were dismissed without ransom, and the number of slaves was reduced to fourteen thousand persons.

Though the city was in the hands of the Mahometans, the Christians had still their nominal King: Richard the First of England, who had been distinguished for his courage in the holy wars, for some time enjoying the empty title. Under him, and Philip King of France, Acre was taken, after a siege which cost the Christians above one hundred thousand men. From thence he marched to Ascalon, on the coast, and at the commencement of the following spring to Jerusalem. The war, however, was carried on languidly after this; declining health admonished these rival sovereigns that they were subject to the same weaknesses as the lowest of their subjects, and after a length of time spent in negociation, it was at last agreed on, that Jernusalem should be open without tribute or vexation to the pilgrims from Europe, but that the possession of it should remain with the Mahometans.

It would be wrong to pass over such events as these, events which convulsed Europe and Asia for nearly two hundred years, without offering to the young reader the moral which may be drawn from them. A few months after this treaty, concluded the life and the glories of the mighty Saladin; Richard him-

self also, in a short time, fell whilst besieging a castle ; and in little more than a century, the Crusaders were totally expelled from the Holy Land, after having lost in their Eastern expeditions, not less than two millions of persons, in pursuit of an object, which however desirable in itself, and however it might have originated in reverence for religion, should never have been sought by means which religion so explicitly condemns.

By thus tracing the history of Jerusalem from the destruction by Titus to the present, it appears evidently that the Holy City "has been trodden down of the Gentiles :" for nearly eighteen hundred years, the Jews have been dispersed into all nations, and their land groaning under the yoke of foreign lords and conquerors. Our Saviour's words are very memorable :—Jerusalem should be trodden down of the Gentiles until the times of the Gentiles should be fulfilled. When the times of the Gentiles shall be fulfilled, therefore, then the Jews will be restored. The prophecies have been accomplished to the greatest exactness in the destruction of their city, and its continuing still subject to strangers ; in the dispersion of their people, and their living still separate from all others ; and we may be sure that the remaining part of the prophecy will also, in the appointed time, receive its fulfilment, when the

captive daughter shall loose herself from the bands upon her neck, and recognize in the Saviour whom she before rejected, the long-expected Messiah, who suffered the just for the unjust, that he might lead both them and the rest of mankind unto God.



THE HISTORY  
OF  
**JERUSALEM,**  
WITH THE FINAL DESTRUCTION THEREOF BY  
**Vespasian and Titus.**

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THE justice, mercy, and the might I sing,  
Of heav'n's just, merciful, almighty King :  
Who in the prime, when all things first began,  
For man made all, and for himself made man,  
Who, heaven inspired, gave names to every  
creature,  
Marking thereby their qualities and nature.  
All people then one language spake alone,  
Interpreters the world then needed none ;  
Then if a traveller had gone as far  
As from the Arctic to the Antarctic star,  
Whatever way he turned his wandering feet,  
In every clime a countryman he'd meet.  
One hundred thirty winters since the flood,  
The earth one language only understood,  
Until the son of Cush, the son of Cham,  
A proud cloud-scaling tower began to frame,

Trusting that if the world again were drown'd,  
 He and his lofty building might rest sound.  
 All future floods he purpos'd to prevent,  
 Aspiring to heav'ns glorious battlement.  
 But vain th' attempt to fight against the Lord;  
 Weak is the strength that would oppose his word:  
 To dwell secure from future floods they thought,  
 But swift confusion in their speech is wrought.

Thus by the justice of the Lord of hosts,  
 Each sev'ral tongue was driv'n to sev'ral coasts;  
 And God peculiar to himself did choose  
 His most beloved, yet hard-hearted Jews.  
 Jehovah's honour with them then did dwell,  
 His name was only known in Israel.  
 Salem his habitation was of yore,  
 In Sion, men his glory did adore.  
 The sons of Heber were th' adopted stock,  
 God's only chosen, holy, sacred flock:  
 To them he gave his word, his cov'nant band,  
 His patriarchs, his prophets, and his hand,  
 Did bless, defend, correct, instruct and guide  
 The Jews, more than all nations else beside.  
 For them a world of wonders hath he done,  
 To them he sent his blest begotten Son:  
 On them a land he freely did bestow,

Where milk and honey plenteously did flow.  
 With them he was till they his goodness spurned,  
 And his rich blessings into evil turned :  
 Whilst to the Lord their homage they addressed,  
 Abroad they triumphed and at home had rest.  
 And whilst they in his love and fear abode,  
 They were his people, he their gracious God.  
 But when impieties began to breed,  
 And overthrow old Jacob's sacred seed,  
 When sin, all shameless, the whole land o'er-spreads,

Then God sent dreadful vengeance on their heads;  
 And for their heinous heaping sin on sin,  
 Jerusalem hath oft assaulted been.

First Shishak, Egypt's king, with might and main,

Made havock there in Rehoboam's reign :  
 The city, temple, golden vessels, shields,  
 All as a prey to the Egyptian yields.

Next Joas came, the king of Israel,  
 In Amaziah's days, with fury fell ;

He brought Judea to Samaria's thrall,  
 King, kingdom, princes, peers and people all.  
 Then, thirdly, Rezin, king of Aram came,  
 In Ahaz' time, with sword and furious flame.

Th' Assyrian, great Sennach'rib, was the next,  
By whom good Hezekiah was perplext;  
But when these haughty pagans, full of pride,  
Contemptuously the God of gods defied,  
The Lord of hosts, whom nothing can withstand.  
Took his own gracious, glorious cause in hand;  
He us'd no human arm, nor spear, nor sword,  
But with his all-commanding mighty word,  
Smote in one fatal night, unheard, unseen,  
One hundred four score and five thousand men.  
Then, fifthly, was Jerusalem subdued,  
In Judah's blood th' Assyrians hands imbruued,  
Manasses' godless glory did expire,  
All yield unto the insulting foes' desire,  
Usurping conquests all did seize upon,  
The king in chains is sent to Babylon,  
Till he, repenting, to his God did call,  
Who heard his cry, and freed him out of thrall.  
Then, sixthly, Pharaoh-Necho, Egypt's king,  
To great distress Judea's land did bring;  
With sorrow and dismay the kingdom fill'd,  
And with a dart good king Josias kill'd.  
Nebuchadnezzar next made them obey,  
When Zedekiah did the sceptre sway;  
The fierce Chaldæans did the king surprise,

They slew his sons, and next pluck'd out his eyes.  
Then unto Babylon he was convey'd,  
In chains, in prison and in darkness laid,  
Till death his body from his soul divides,  
He liv'd a wretched slave, and gladly dies.  
For seventy years, in slavery and wo,  
They kept the Jews, and would not let them go,  
Till Persian Cyrus did the kingdom gain,  
And blest with freedom sent them home again.  
He render'd back their vessels and their store,  
And bade them build their Temple up once more,  
Which many years in glorious state did stand,  
'Till Ptolemy, and his Egyptian band,  
Surpriz'd the Jews, and made them all obey,  
Assaulting them upon the Sabbath day.  
Next after that, from Rome great Pompey came,  
And Judah's force, by force perforce, did tame.  
Then did the Cæsars bear the imperial rod,  
The universal World obey'd their nod.  
But why detail the several feuds which rent,  
The Jewish nation, or their discontent?  
War with the Roman power they vainly wage,  
Intestine discord fills their minds with rage.  
At length Judea's land is overrun,  
By valiant Titus, old Vespasian's son,

Then fell they to an unrecover'd wane,  
 Were all made captives, or in fury slain.  
 Then was the extirpation of them all,  
 Their just their last most fatal final fall,  
 Thus mercy (being mock'd) called judgment  
     down,  
 God's favour being scorn'd provokes his frown.  
 Most unto them his favour was bestow'd,  
 Most upon them the stream of anger flow'd,  
 He blest, he punished, gave, and then he took,  
 As they his word obey'd, or else forsook.  
 How oft Jehovah seem'd his sword to draw,  
 To make them fear his precepts and his law.  
 By signs, by wonders, and by miracles,  
 By preaching, parables, and oracles,  
 He wrought and sought their faithless faith to  
     cure,  
 But ever they obdurate did endure.  
 Our blest Redeemer came unto his own  
 And 'mongst them neither was receiv'd or  
     known.  
 Their murd'rous-minded malice never left,  
 Till they the Lord of life, of life bereft.  
 No tongue or pen, can speak or write the story,  
 Of the surpassing high immortal glory,

Which he in pity and in love forsook,  
And on himself the human frailty took.  
To save man's soul his most esteemed gem,  
And bring it to the new Jerusalem.  
But they impelled by Satan in behaviour,  
Laid cursed hands upon our blessed Saviour.  
For which the great Almighty did refuse,  
Disperse, and quite forsake the faithless Jews.  
Thus sundry times this people fell and rose,  
From weal to want, from height of joys to woes.  
As they their gracious God forsook, or not,  
His mercy still was with them, or forgot.  
And still the Jews in scatter'd multitudes,  
Deliver'd were to sundry servitudes,  
Chang'd, given, bought, and sold, from land to  
land,  
Where they not understood nor understand.  
To every Monarchy they were made slaves,  
Egypt and Aram, Chaldea them out-braves.  
Assyria, Persia, Grecia, lastly Rome,  
Invaded them by Heaven's just angry doom.  
Four ages did the sons of Heber pass,  
Before their final desolation was.  
Their first age, aged Patriarchs did guide.  
The second, reverend Judges did decide,

The third by Kings, naught, good, bad, worse  
and worst,  
The fourth, by prophets, who them blest or curst,  
As their dread God commanded or forbid  
To bless or curse, ev'n so the prophets did.  
Our Saviour weeping on the Mount did view  
The City, and foretold what would ensue :  
And in his tender pity unto them  
Said, Oh, Jerusalem, Jerusalem,  
Hadst thou but known thy peace in this thy day,  
But thou didst kill the Prophets and didst slay  
Those that were sent thee grace and peace to  
bring,  
And preach the coming of thy Heavenly King.  
How oft and oft would I (for your own good)  
Have gather'd you, as doth a hen her brood ;  
But you would not, and therefore to you all,  
Your houses shall to desolation fall.  
Which came to pass according as he said,  
As in the second part shall be display'd.



## PART II.

Confusion, horror, terror, dreadful wars,  
Domestic, foreign, inward, outward jars,  
Shafts shot at Judah in Jehovah's ire,  
Infectious plague, war, famine, sword and fire,  
Depopulation at the Lord's command  
The final conquest of old Jacob's land :  
These are the themes my mournful muse rehearses,  
These are the grounds of my lamenting verses,  
Since Heber's sons the country first enjoy'd,  
Six times it hath been wasted and destroy'd ;  
Twice three times spoil'd, and thirteen times  
in all,  
War's force or composition caus'd its thrall ;  
Whilst the besieged that within did dwell,  
Amongst themselves to blind sedition fell.  
John, Eleazar, Simon, disagree,  
And rend Jerusalem between them three.  
These, each contending who should be the chief,  
More than the Romans caus'd their country's  
grief ;

They strove each other to surpass in evil,  
 And labour'd most, most how to serve the devil.  
 They hurly-burly all things overturn'd,  
 'The houses stor'd with victuals down they  
     burn'd :  
 With hearts more hard than adamantine rocks,  
 They traileid Virgins by the amber locks ;  
 The reverend aged they did rend and tear,  
 About the streets by snowy antient hair.  
 Some dasht the brains of harmless infants out,  
 And some on lances points were borne about,  
 Whilst they relentless villains void of pity,  
 Consume and ruinate their mother-city.  
 The temple with unhallow'd hands defil'd ;  
 Respect was none, to age, sex, man, or child.  
 Whilst thus within they made their strength  
     more weak,  
 The Roman RAM, th' opposing walls did break,  
 Whose dreadful batt'ry made the city tremble,  
 At which the factious all their powers assemble,  
 And all together (like good friends) unite,  
 And 'gainst their foes they sally forth and fight.  
 Like a swoln river bounded in with banks,  
 Opposed long, with pike-like reedy ranks,  
 At last th' ambitious torrent breaks its bounds

And over-runs whole lordships and confounds  
 The living, and the lifeless that dare bide  
 The fury of his high insulting pride.  
 Ev'n so the Jews forth from the city ventur'd,  
 And like a flood the Roman army enter'd,  
 O'erwhelming in their desp'rare madness all  
 That durst withstand them, or assault the wall.  
 They set the fearful engines all on fire,  
 And bravely fighting made their foes retire ;  
 The battle done, back came these desperate men,  
 And into factions each divide again,  
 Pell-mell confusion then again began,  
 All order straight into disorder ran.  
 Their corn and victuals all consum'd with fire,  
 Their hunger-starved bodies 'gin to tire.  
 Provisions in a moment spoil'd and wasted,  
 Which kept, might well for many years have  
 lasted.  
 Then famine like a tyrant, roams and rages,  
 Makes faint (yet furious) havock of all ages.  
 This was a plague of plagues, a woe of woes,  
 On ev'ry side grim death did them inclose.  
 To sally forth, the Romans shed their blood,  
 To stay within, they starve for want of food.  
 And if they would go forth the gates were shut,

And if they stay'd within, their throats were cut;  
 But of all torments, hunger is the worst,  
 For through the stony walls, (they say) 'twill  
 burst.

The people thus with woe and want beset,  
 Did strive how they might to the Romans get,  
 They knew that Titus was a noble foe,  
 And one that did not glory in their woe;  
 They thought it best his clemency to try,  
 And not immur'd in hungry famine die.  
 Resolved thus (despairing in their hopes)  
 A number sliding down the walls with ropes,  
 Fled unto Titus, who bemoan'd their case,  
 Relieved and then receiv'd them to his grace.  
 Thus forty-thousand men with famine starv'd,  
 Were all unhop'd for, by their foes preserv'd.  
 The city soldiers search'd each house to see,  
 Where any victuals might conveyed be,  
 And if they any found, they thought it fit,  
 To kill the owners for concealing it.  
 Some men and women rich and nobly born,  
 Gave all they had for one poor strike of corn,  
 Then in some vault, not easy to be found,  
 They hid the grain, and ate it up unground.  
 If any could get fish they ate it raw,

The strongest still the weakest over-awe :  
 For hunger banish'd natural respect,  
 It made the husband his own wife reject,  
 The wife doth snatch the meat out of his hand,  
 Which would and should her love and life  
 command.

All pity from the mother was exil'd,  
 She tears and takes the victuals from her child ;  
 The child doth with her parents play the thief,  
 Steals all they have and lets them pine in grief,  
 Nor free, nor bondmen, fathers, nor yet mothers,  
 Wives, husbands, servants, masters, sisters,  
 brothers,

The pining servant will no master know,  
 The son his father will no duty show ;  
 The commons did no magistrates regard,  
 Each being for self, for self alone they car'd.  
 Things loathsome to be nam'd in time of plenty  
 Amongst the starv'd distressed Jews were dainty.  
 This famine ran beyond all nature's bound,  
 All motherly affection did confound ; }  
 And thro' the city made its daily round. }  
 No blood or birth, with it compassion won ;  
 A certain woman kill'd her only son ;  
 She ate him, she interr'd him in her womb,

She made his birth-place, his untimely tomb.  
 He was her flesh, her sinews, bones and blood,  
 She (eating him) herself, of self made food.  
 The soldiers smelt the meat and straight assemble,  
 Which when they saw, dread horror made  
     them tremble,  
 Each one with staring hair, and ghastly look,  
 Affrighted and amaz'd, the house forsook.  
 This horrid action quickly overcame  
 These men, whom force of man could never tame.  
 Ye rich and happy, ye who know no care.  
 Think upon those who had such wretched fare :  
 Think of Jerusalem amidst your glory,  
 And then you'll be less dainty and more sorry.  
 Their greatest, chiefest, only, earthly good,  
 Was ('twas no matter how they got it) food.  
 One little piece of bread they reckon'd more,  
 Than e'er they valued bags of gold before.  
 One scrap which full-fed men away would fling,  
 With them had been a ransom for a king.  
 Whilst famine play'd the tyrant thus within,  
 The Roman army strive the walls to win.  
 Jerusalem had three strong walls of stone,  
 And long the Romans strove to enter one.  
 The dearth, and death by sword and famine  
     spread

The streets, the living trod upon the dead.  
 And many great men's houses full were fill'd  
 With carcases, which the seditious kill'd ;  
 Insensible of one another's woes,  
 The soldier then the lifeless bodies throws  
 By hundreds and by thousands o'er the wall.  
 But when the Romans saw their dismal fall,  
 They told to Titus ; which when he perceiv'd,  
 He wept, and up toward heaven his hands he  
 heav'd.

And call'd on God to witness with him this,  
 These slaughters were no thought or fault of his.  
 These wretches that could 'scape from out the  
 city,  
 Amongst their foes found both relief and pity.  
 If the seditious any caught that fled,  
 Without remorse they quickly strike him dead  
 But now my story briefly to conclude,  
 Vespasian's force at length the walls subdu'd,  
 And his triumphant banner was display'd  
 Amidst the streets, which made the Jews dis-  
 may'd ;  
 Who desp'rate to the temple did retire,  
 Which an ungodly hand soon set on fire :  
 Whilst noble Titus with exceeding care,

Entreated that they would the temple spare.  
 Oh! let not after-times report a story,  
 That you have burnt the world's fine matchless  
 glory.

If ye expect grace from Vespasian's hand,  
 Then spare the temple, Titus doth command.  
 The stubborn Romans his entreaties heard,  
 But urged by fury pay him no regard.  
 They burn'd, and in their madness did confound

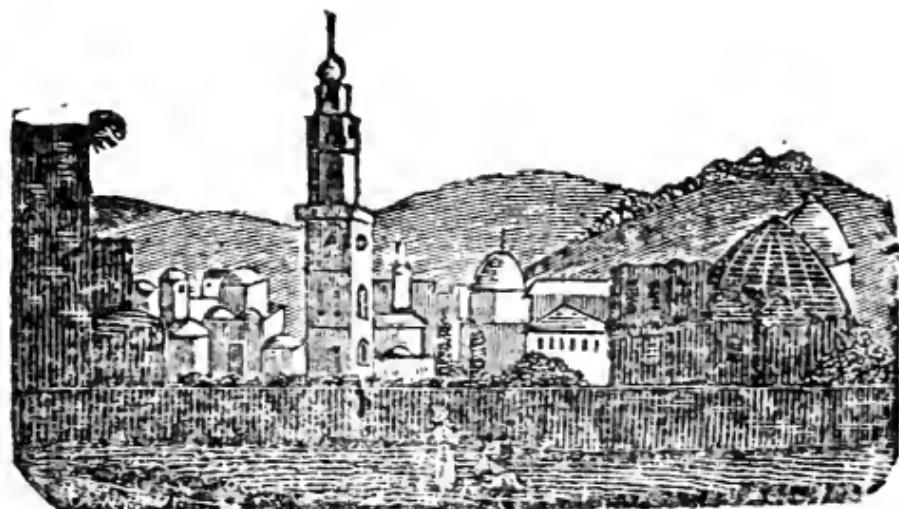
King Solomon's great temple to the ground.  
 That temple which did thirty millions cost;  
 Was in a moment all consum'd and lost;  
 Where at one offering, as the text says plain,  
 Were two and twenty thousand oxen slain.  
 One hundred twenty thousand sheep beside,  
 At the same time for an oblation died.

That house of God (who reigns above the  
 thunder)

Whose glorious fame made all the people wonder,  
 Was burnt and ransack'd, spite of human aid,  
 And level with the humble ground was laid;  
 The Roman soldiers (then inspir'd with rage)  
 Spared none, slew all, respect no sex or age.  
 John Eleazar, Simon, wicked fiends,

As they deserv'd, were brought to violent ends,  
 And from the time the Romans did begin  
 The siege, until they did the city win,  
 By famine, sword and fire, the war deprives  
 Eleven hundred thousand of their lives;  
 Besides one hundred thousand at the least,  
 Were ta'en and sold as each had been a beast.  
 And from the time it was at first erected,  
 Till by the Romans it was last dejected,  
 It stood (as it in history appears)  
 Twenty-one hundred seventy and nine years.  
 But yet e'er God his vengeanee down did throw,  
 What strange prodigious wonders did he show?  
 First in the firmament th' offended Lord,  
 Shew'd them a comet like a fiery sword.  
 The temple and the altar, divers nights,  
 Were all environ'd with bright burning lights,  
 The temple's brazen gate, no bolts restrain,  
 But (of itself) it open flew amain.  
 Arm'd men and chariots in the air assembled,  
 The pond'rous earth affrighted, quak'd and  
     trembled,  
 A voice cry'd in the temple to this sense,  
 Let us depart, let us depart from hence.  
 These supernatural accidents in sum,

Foretold some fearful judgment was to come.  
But yet the Jews accounted them as toys,  
Or scarecrow bugbears to fright wanton boys.  
Secure they revell'd in Jerusalem,  
They thought these signs against their foes,  
not them ;  
But yet when war and death had all perform'd,  
When ruin, spoil, and furious flames had storm'd,  
Those who the desolated place had seen,  
Would not have known there had a city been.  
Thus Judah and Jerusalem all fell,  
Thus was fulfill'd what Christ did once foretel.  
Sad desolation all their joys bereft,  
And one stone on another was not left.





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